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The

# Pacific Churchman

FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: California, Los Angeles and Oregon, and the missionary districts of Alaska, Arizona, Eastern Oregon, Hawaiian Islands, Idaho, Nevada, Olympia, Philippines, Sacramento, Spokane and Utah.

Volume XLV. San Francisco, April, 1910 Number 9

Delegates at the Laymen's Missionary Movement Banquet, Palace Hotel, Thursday, March 17, 1910

## ST. PAUL'S COLLEGE TOKYO FUND

The national offering for St. Paul's College, on St. Paul's Day, has been productive of a very widespread and sympathetic interest in the work of our Church in Japan. Offerings varying in amount from a couple of dollars up to hundreds and one thousand, have been received from churches throughout the country, and individual gifts up to a thousand dollars have also been made. The committee realizes that, although money is being daily received into the treasury, it will be necessary to ask for large individual gifts to complete the whole sum required by Dr. Henry St. George Tucker, for the adequate equipment of the college. Bishop McKim has been authorized by the Board of Missions to purchase land for the college and word has been received that he has secured fourteen acres adjoining the site for the new English Theological School for the sum of $50,000. The situation and the terms are both considered highly advantageous.

The most impressive feature of the whole movement has been the high ideal of Christian opportunity shown by the home missionary districts of our Church. We who live in the happiness and comfort of established Christian communities, can well learn from our remote and less privileged brethren the responsibility and the joy of giving.

From far away Alaska comes the news that the three Indian chapels constituting the Tanana Mission, have responded to the call for help from Japan, and have collected $53. This is sent with the apology that the support of the hospital and library at Fairbanks prevents any offering being made there, but that in order that "Alaska may not be cheated out of the privilege of helping, the Tanana Valley Mission has collected a sum for St. Paul's College, Tokyo," and the committee is begged to accept the thanks of "Tanana for letting her help even this little bit."

From the missionary district of Western Colorado, comes the offer to help if it is not too late. The Bishop says: "It occurs to me that the effort for the St. Paul's Day offering may not have achieved the total result desired and that further efforts may be made. If so, I will push the work on for, small as our actual contributions here may be, I desire to have the people of my district feel the impulse of the world-wide movement for the Kingdom of God."

The personal interest and enthusiasm shown by some of the dioceses nearer home has been productive of very telling results, but many of the churches throughout our land have not risen to meet the opportunity for forwarding the work of our Lord in Japan. The committee for St. Paul's College hopes that any of the clergy who have not found it expedient to take up an offering for St. Paul's during the Epiphany season may, in the quiet of this Lenten season, hear the call of the Orient, "Come over and help us!" and may so present the matter to their congregations as to elicit from their hearers the reply, "Lord, what wilt thou have me to do?"

All contributions to the St. Paul's College, Tokyo Fund may be sent to Mr. Samuel F. Houston, Treasurer, Real Estate Trust Building, Philadelphia.

## Ringing out your Peals Victorious

### An Early Morning Easter Carol

(*Pulsatis omnibus campanis*—"All the bells ringing"—was the direction in the old Sarum rubric providing such far-sounding carillon accompaniment to the Easter anthem at an early Service. It was from the same Service that our second Easter Collect was adapted in 1549. This Carol was written for the Sunday school of Christ Church, Hartford, Conn., in 1882. a worthy chime perpetuate such I Reveille of the "Sarum Use" or Cathedral block in San Francisco in ing years.—W. F. N.)

1 Ringing out your peals victorious,
Greet the breaking Easter day!
Throbbing with your message glorious,
Chime, ye bells, your reveille,
Roll waves of sound
With waves of light,
Till earth around
Ye banish night!

2 Christ the Victor, once the Victim,
Now His cross with glory gleams!
Sin can now no more afflict Him,
Through the grave His halo streams
O death and gloom,
And unstopped tears,
And silent tomb,
Ye lose your fears.

3 Rapturous once the startled greeti
For a Lazarus called from dea
Though but for a life-space fleetin
Breathed anew obedient breath
Bound hand and foot
With grave clothes see!
Such emblems suit
Mortality.

4 O but thrilling through the ages
Comes the thought of Christ regained!
Met forever sin's dread wages,
Life from death for man obtained!
No grave-clothes bind
That Risen One,
All left behind,
Their meaning gone.

5 Sounding then your peals victorious,
Wake the world for Easter praise,
Throbbing with your message glorious,
Ring ye in this day of days!
Ye bells that toll
The funeral notes,
Glad praise outroll
From brazen throats.

### DAUGHTERS OF THE KING

The Local Council has accepted a most cordial invitation from St. Clement's Church, Claremont, Berkeley, to hold the Spring Quarterly Meeting there. The date will be April 30th, 1910, Saturday, 2:30 p.m. Take 1:20 Key Route train for Claremont at the Mole, a trailer takes passengers very near to St. Clement's. The meeting is intended to be informal, and give opportunity social intercourse. A full attendanc desired, both to express appreciation of hospitality of St. Clement's and also for consideration of important matters.

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# The Eighth Missionary Department

## DIOCESE OF LOS ANGELES

The coincidence of an early Easter and a late rain interfered with our Easter services in point of attendance and size of offerings, but not at all in point of religious effect. The Easter hat parade was eliminated and the usual tourist throng who go from church to church to see the display of flowers were deprived of their customary religious recreation. The congregations in most of the churches were of about the usual Sunday morning size—but those who came, came to pray and not to gape. For both spiritual and agricultural reasons, the splendid rain was an unqualified blessing.

The convention of the Laymen's Missionary Movement was one of the most inspiring and effective religious gatherings ever held in the city of Los Angeles. At the opening meeting of March 8th, in the Hamburger Cafe, 1,600 men were seated at the tables. The atmosphere of the meeting was charged with a sense of the vast importance of the subject in hand. J. Campbell White, Secretary of the movement, as the chief speaker of the occasion, rose to great heights of what for a want of any other term may be called eloquence, the eloquence not of declamation or rapid emotion, but of inspiration. His address was listened to with profound attention by the representatives of all stripes and shades of Christian belief. There was such evident respect and eagerness for his words as being a very message from God, that for the hour at least we all seemed to be one. It was Pentecostal—Parthians and Medes, Elamites and the dwellers in Mesopotamia each seemed to hear him speaking in their own tongue the wonderful works of God. If there are any more "so-called Christian men" who can talk like that, one hopes there may be enough left of Canon 19 at the next General Convention to permit them on very special occasions to prophesy to the people of our pasture. The spirit of the opening meeting prevailed throughout the sessions of the next two days and a mighty impetus was given to the Missionary feeling in Southern California. At the closing session, Thursday evening, reports were brought in from the various churches which had assembled separately in the afternoon, showing that an aggregate increase of over $100,000 for Foreign Missions would be undertaken in this region.

The Bishop has appointed Messrs. Gregory Perkins, Jr., Charles M. Swinnerton, J. H. Pearman, W. T. Hadley and Dr. Hill Hastings to act as the Central Organizing Committee to arrange for the appointment of Men's Committees in the Parishes and Missions throughout the Diocese. Surely it will be a new thing in the land when men are found going about canvassing their fellow business men for Missions as they do for any other project in which they really believe. The inspiration of this movement has come to our Diocese at a most opportune time. Under the pressure of the 50 per cent increase of the apportionment for Diocesan Missions, the Church was showing signs of fatigue, and there was danger of a financial deficit at the end of the year and of a discouragement in the whole Missionary work. Now we have set ourselves to complete the task assigned for this year, with the purpose of planning still greater things for the years to come. We believe the Church will pledge itself at the Diocesan Convention in May to do its full duty in regard to General, Diocesan and City Missions.

The parish at Covina is prospering. The rector, the Rev. Alfred Fletcher, was able to announce on Easter morning that he has pledges amounting to $7,000 towards building of a new church. The canvass of the congregation is yet to be completed and it is the intention to make the fund up to $12,000, with perhaps a small loan, which will make possible the reconstruction of the rectory and the erection of a church building suitable to the opportunities in the growing community.

The Rev. R. A. Bolt of Nogales, Ariz., has accepted the work at Oxnard, with which will be grouped the Mission at Santa Paula. Oxnard has grown from a beet field to a town of 3,000 inhabitants in about twelve years. During the "campaign," the open season of the sugar factory, it swarms with working men and other men. The moral conditions of the factory end of the town is such that not even the Salvation Army has the courage to attempt its regeneration.

Our church is located in the residence portion. We have a good property and a small but earnest congregation. Oxnard presents the most formidable missionary problem in Southern California. The much-talked-of "inspirational church" may do for some places. A few baths and bowling alleys managed by the Church would help on the Kingdom in Oxnard.

The Mission at Ventura is making satisfactory progress under the leadership of the Rev. H. C. Collins. The schedule is being arranged so as to give Ventura regular morning and evening services every Sunday. With this advantage, it is expected that St. Paul's can soon be developed into a parish, the first in the thriving county of Ventura. T. C. M.

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The congregation of St. Matthias', Whittier, have recently placed new pews in the church and are otherwise improving their property.

The new parish house to be attached to Trinity Church, Redlands, will correspond in style to the existing buildings and will cost about $8,000.

Largely through the generosity of a non-resident benefactor, the Church people of Sawtelle are arranging to build a guild-hall, to be used both for the Sunday services and for social and Sunday school work.

Dr. J. W. Baer, a prominent Presbyterian layman of Pasadena, addressed the congregation in All Saints' Church on the morning of February 27th, taking as his topic the Men's Missionary Movement.

The congregation worshiping in St. Luke's Church, Los Angeles, celebrated on Palm Sunday the third anniversary of the opening of the new church edifice. In the evening Bishop Johnson confirmed a class of twenty-seven.

The Very Rev. Herbert E. Bowers, D. D., LL. D., Dean of the Arkansas Diocesan School of Theology, died at Santa Monica, on the evening of March 12th. Dr. Bowers was born at Southampton, England, in 1868, and was edu-

cated at Oxford. He came to the United States in 1890, and had been successively rector of Grace Church, Galveston, Tex., and of All Saints, Los Angeles, and Dean of the Arkansas School of Theology. He was a brother of the Bishop Suffragan of Thetford.

## DIOCESE OF OREGON

Bishop Scadding has purchased for the sum of $5,000 a new site for the erection of an Episcopal residence on Portland Heights, and the land on which the present Bishop's house stands will probably revert to business purposes.

During Passion and Holy Weeks noonday services, under the auspices of the Brotherhood of St. Andrew, were held in Baker Theater, Portland, the time taken being from 12:05 to 12:30. The speakers included the Bishops of Oregon, Alaska, Eastern Oregon and Olympia; the Rev. E. V. Shayler of St. Mark's, Seattle, and Mr. Frank G. Shelby.

## ARIZONA

The Rev. I. T. Bagnall has resigned the charge of Grace Church, Tucson.

## OLYMPIA

Mr. A. Pickman of Seattle has opened a Church Supply House at 1019 Third avenue, second floor, Room 17, where the clergy and others of the northern part of the Eighth Department may conveniently obtain Church books and pamphlets. Mr. Pickman will have on hand each month a few copies of the Spirit of Missions and THE PACIFIC CHURCHMAN. He will be glad to receive subscriptions to these periodicals.

The following letter to Bishop Keator, from Kangler, Wash., a little town in the Cascade mountains, will be of interest. The Bishop has since visited the place twice, with gratifying results.

"Dear Sir: I teach school here in District 74. I have fifteen pupils and there are six or seven more children in the district old enough for Sunday school. This is a little place, but in three months, one mile north, and in the district, there will be opened a large mill employing about 300 men, and they are to build 200 houses. South of here one and a half miles is located the Durham mine, which is being reopened, where they expect to build 500 houses in the near future.

"My children did not know who Adam and Eve were, nor Noah, nor what Christmas was for until I told them in school. (I really couldn't resist telling this; I hope the law won't prosecute).

"A Presbyterian minister from Canada came here last September, tried to start a Sunday school, came twice, then set time after time for coming again, but never showed up. One week ago he agreed to come, but failed again, so myself and another lady took matters in our hands and decided if the Episcopal Church would help us we would conduct a Sunday school and try to educate these virgin minds along lines for confirmation, believing more could be accomplished this way. We had Sunday school to-day. My Bible was the only one we could find. I read about the creation and explained. The children were attentive and replied quickly. We had part of the Commandments, said the Lord's Prayer, sang a few songs and set a time for next Sunday. We divided the school into two classes. Mrs. H. takes the smaller and I the larger. We need some leaflets for little ones and something for older ones.

"Do you want us? And can you help us with some literature for next Sunday, or soon? Tell us where we can get Bibles cheap. We must have them, and if you want us, Books of Common Prayer."

## DISTRICT OF SACRAMENTO

On Palm Sunday the Rev. John Partridge officiated in St. John's Church, Petaluma, after an absence of between four and five months, occasioned by a serious nervous breakdown. It will be remembered that for some little time after his sudden collapse apprehensions were entertained that Mr. Partridge's sight might be so impaired as to cause his withdrawal from all active work. Our readers will be glad to know that these apprehensions have proved unfounded, and that Mr. Partridge officiated at both the Palm Sunday services and has now taken up the regular duties of the parish, to the joy of his parishioners and the community in which he labors.

This column was in error in our February issue in announcing that Rev. J. T. Shurtleff, of Eureka, was canvassing the District for Endowment funds. The first plan was to undertake this task in February, but the vestry of Christ Church, Eureka, were naturally reluctant to let their rector go in Lent and therefore the canvass was deferred. Mr. Shurtleff has been appointed official canvasser by the board of Episcopal Trustees, with the mission of raising $20,000 to complete the Endowment of the Episcopate. If this sum is raised or pledged before September 1st, the District will organize as a diocese and send a full delegation of clergy and laity to General Convention. If the canvass falls seriously short of the goal desired the erection of the diocese will be postponed for another three years. The bishop has already been over most of the field and secured over $30,000 which is well invested. Available trust funds in the hands of the General Board of Missions will yield $20,000 more. Mr. Shurtleff will set out on the final canvass about April 10th, visiting Sacramento, Vallejo, Placerville, Marysville, Red Bluff and a few other places. If his efforts succeed the new diocese will begin its existence with an endowment of $70,000 and be spared the necessity of placing assessments on the parishes and missions.

The bishop appeals to the Sacramento branch of the Woman's Auxiliary to continue its help of $10 per month toward the salary of Mr. Kajitsuka, the Japanese missionary. This contribution generously made in 1909 has fallen away this year. The Japanese mission in Sacramento is housed in its own quarters and is doing excellent work. Four Japanese were confirmed on March 13th, at St. Paul's Church, two being men and two women. Bishop Moreland hopes that individual offerings may be sent him to help in the support of this work.

Trinity Church, Sacramento, is to be elevated to the dignity of a cathedral parish after certain legal formalities are completed. The first dean has been appointed in the person of Rev. John R. Atwill, of St. Cloud, Minnesota, a son of the Bishop of Kansas City. Dean-elect Atwill is a graduate in arts of Columbia University, N. Y., and Berkeley Divinity School, and has served as general missionary in the diocese of Kansas City. He is a young man of excellent record for energy and ability and will be an enrichment of our clergy forces. Dean-elect Atwill with his family expects to arrive in Sacramento in time to begin his duties on Sunday, May 1st.

The new stone cathedral house o District costing over $30,000 is no most completed. It is of beautifu pearance and Gothic lines, the arch being L. P. Hobart, of San Fran The building is of Colusa stone thro out, with slate roof and hardwood fl It contains a large auditorium, c rooms, bishop's office, parlors and rooms. The interior finish and w work are now underway, the expect being that the house will be ready use on May 1st.

Rev. Ernest A. Osborn, D. D., who been received into the District Brooklyn, N. Y., has done efficient as priest in charge of Trinity Chu Sacramento. His duties there e with Lent, and on Easter morning he tered upon a permanent assignmen priest in charge of St. John's Chu Chico. This live parish, in a beau progressive city, could not wait until for a resident priest and requested Bishop to send them a clergyman Easter, having pledged a liberal sup without assistance from the Board Missions. The Bishop promptly them Dr. Osborn, who has now taken his residence at Chico. During month of April, and until Dean Atwill rives, Trinity, Sacramento, will have privilege of being served by Rev. All B. Shields of St. Luke's Hospital, Francisco.

Rev. Benjamin E. Diggs, rector at nicia and Suisun, has had assigned to h the additional territory of Collinsvi Rio Vista, Cordelia, Cement, Elm Dixon and Davis. At a recent service Cement nearly eighty were present, whom a half dozen only were church p ple. He will get in touch with scatte church families in this field, baptiz their children and performing other fices desired.

Mr. G. F. Shelby, Western Secretary the Brotherhood of St. Andrew, h made a visit to Sacramento and organiz four chapters of the Brotherhood, t senior and two junior, in St. Paul's a Trinity Churches. In St. Paul's M Healy is the boys' leader, and Mr. Barr the director of the senior chapter. Trinity, Mr. W. C. Walker is leader the seniors, Mr. George Reynolds of t juniors.

At Fort Bragg, a lumber town, on t edge of the ocean, reached only by sea stage, this Lent has seen a daily Euch rist celebrated by the first priest charge, Rev. John Barrett. Mr. Barr has also formed a guild of fifty membe a Bible class, with weekly meetings, a helped to organize a ministerial uni among the pastors of the coast town During Holy Week, he held a parish mi sion, not only as a preparation for Easte but for deepening enthusiasm and spiri uality among all the people.

At Placerville, a junior auxiliary twenty-four members was recently o ganized. The Bishop visited this old pa ish on Easter evening for confirmatio Rev. Samuel Mills, with his wife's eff cient help, has won the united suppo and affection of the parish.

Rev. Isaac Dawson of Grass Valley re cently held several services in St. John' Church, Chico, during the vacancy there They were well attended and at the clos Mr. Dawson received hearty thanks an a generous honorarium. The Bishop ha recently assigned Mr. Dawson to the su pervision of Colfax and the White Cru saders' Sanitarium at Alta.

A conference of the members of Christ hurch, Oak Park, was held Tuesday ght, March 8th, at the home of the rec- r, the Rev. Harry Perks, to discuss the nstruction of a church building. About ,000 is needed to start the enterprise.

## DISTRICT OF SPOKANE

Celebrations with special intention ere offered in all the churches of the istrict on Sunday, the 13th of March, ission Sunday, and on Tuesday, the th, the parishes had special celebrations tercessory for Bishop Wells, who ex- cted to undergo an operation of a seri- us nature on Tuesday, the 15th.

The Bishop is much beloved in the Dis- ict and is intimately familiar with every oint. The Church in the jurisdiction as grown up around him. Bishop Wells as written to the Bishops of Olympia nd Eastern Oregon to perform the Epis- opal functions during his absence.

The Bishop had been warned by his hysicians as to his condition and he had rankly told many of his clergy that he xpected to have to undergo a serious op- ration. The hope in the minds of all as that it would be long deferred or hat the Bishop would overcome the mal- dy.

Telegrams recently received announce hat Bishop Wells has come safely hrough his operation, which took place t St. Luke's Hospital, New York, on March 15th.

## UTAH

While the occupants were at breakfast nd unaware of any danger, fire almost lestroyed the residence of Rev. W. F. Bulkley, 454 East First South street, Sun- lay morning. The building was damaged o the extent of $500.

Neighbors noticed that the roof of the building was on fire and immediately turned in the alarm, after which the oc- cupants of the house were informed of the fire. The apparatus from station No. 1, with Chief Glore in command, re- sponded and soon had the fire under con- trol. The building is owned by the Epis- copal Church and is a three-story adobe structure.

## FATHER TYRRELL AND THE OLD CATHOLIC MOVEMENT

We reprint from the Springfield Churchman for March the following ex- tract from a letter by the late Father Tyrrell on the position of the old Cath- olic Church. The paragraphs were ad- dressed to Bishop Herzog, and are in- teresting as disclosing not only the atti- tude of the writer towards modern Ro- manism, but as showing why, in spite of her repudiation of him, he remained in the Roman Church:

"I have long desired to write to you, to thank you for the Lenten pastorals you so kindly sent me, and which I have read with profound sympathy, and I hope with spiritual profit. I have only hesi- tated because my position is a very deli- cate and complex one, and yet I could hardly write to you without explaining to some extent why I am at once in such cordial sympathy with the Old Catholics and yet feel it my duty to remain in my present very disagreeable position, de- prived of the Sacraments, and now (quite lately) excluded altogether from the Church—at least in this Diocese. Needless to say that I entirely deny the Oecumenical authority of the exclusively Western Councils of Trent and the Vati- can, and the whole mediaeval develop- ment of the Papacy so far as claiming more than a primacy of honor for the Bishop of Rome; and this, I suppose, is exactly the Old Catholic position. Also, I hold to the inherent autonomy of each Diocesan Church, subject only to the authority of a truly Oecumenical Council. Nor do I believe that the Pope can vali- dly or lawfully sterilize the sacramental life of such Churches; or that their Bishops derive their jurisdiction from him either by divine institution or by the decree of any truly Oecumenical Coun- cil.

"But, on the other hand, I see that Old Catholicism has been practically a fail- ure; that, at the time, Romanists were too ignorant and unprepared for the movement; that it would have been wiser to have remained within the Roman communion and worked for the gradual formation of a more enlightened public opinion. Schism might have been in- evitable eventually, but it would have been stronger and more impressive. Cut off (by one's own act) from the Roman communion, one loses all hope of influ- encing even its saner members. Sooner or later the historical lie of the Papacy must be realized by every educated Ro- manist and in that day the whole Church will be Old Catholic. Providentially, the Old Catholic communion is a standing challenge and menace to Rome's preten- sions. For that reason I am anxious to see it strengthened in every way.

"However inauspicious and unfortu- nate in its first beginnings, I think that Bishop Mathew's enterprise will now be fruitful of much good. Naturally the Anglican Bishops were at first alienated. But the Society of St. Willibrord proves that their mistrust is overcome. It is most important that the Church of Eng- land should be made to realize the possi- bility of a Catholicism without the Pa- pacy, and that the pro-Roman movement of our extreme ritualists should be checked. Much good could be done by the mutual assistance of Anglican and Old Catholic Bishops at their respective ordinations and by the indiscriminate Communion of the Faithful, in case of necessity, at the altars of both Churches. Rome's policy is to insist on the invalid- ity of Anglican Sacraments and so to frighten the ignorant and timorous into her own communion."

The Convocation of San Francisco will meet in the Church of the Advent, East Oakland, on Tuesday, May 3d. Morning session will be a celebration of the Holy Communion at 10 o'clock. This will be followed by a conference on the ministry. Luncheon will be served to the members present. The afternoon session, beginning at 2:30, will be devoted to San Francisco matter. The evening session at 8 o'clock will be devoted to the business of the Con- vocation, followed by a discussion of men and missions. Details will be sent outa lit- tle later.

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# The Proceedings of the Board of Missions

At the meetings of March 8th the Bishop of Albany, Vice-President, was in the chair. Twelve other Bishops, twelve Presbyters, thirteen laymen, including a representative from one of the Missionary departments, were also present. The resignation of the Bishop of New Jersey was presented and read to the Board, together with his request for its acceptance at this time on account of his inability to longer discharge efficiently the duties. Whereupon the Board, by a rising vote, unanimously adopted the following minute:

"In accepting with great reluctance the resignation of the Bishop of New Jersey the Board puts on its records the following statement:

"First. That it accepts the resignation only under the conviction that the Bishop is governed in this action, as in all his relations to its work, by the same conscientious sense of duty which has governed all his relations to the Board, namely, that he is physically disabled for satisfactory service.

"Second. That it recognizes the unsurpassed ability and devotion of Bishop Scarborough's long and faithful service on the Board.

"Third. That in taking this action the Board hopes to have a share in prolonging the life and continuing the activity of the Bishop's work in his Diocese and for the Church at large."

The Treasurer's report was more favorable than that of a month ago. He said: "To March 1st, last year, including the income from invested funds, we received $243,124.60. To March 1st, this year, we received $234,811.35, showing a decrease for the six months ending March 1st of $8,313.25. A month ago the decrease reported was $25,376.92, so that the receipts during February, applying toward the appropriations, have been larger than those during February last year by $17,063.67." While this report is very encouraging for the month, the total contributions are not nearly sufficient proportionately to meet the increased appropriations for the present fiscal year; and in April the Committee will have to face the consideration of the estimates from the whole field. It is all important, for that reason, that all moneys for the Society in the hands of local treasurers should be remitted during this month.

Communications were received from a number of the Bishops in the domestic field with regard to matters of common interest. An appropriation of $200 was made, out of the Anna Mary Minturn fund, to the Bishop of Spokane as the last payment on the church building at Kennewick, Wash., if it proved to be still required; $500 from the same fund was also appropriated to the Bishop of Idaho when that amount will complete a church edifice at American Fedu without debt. The following resolution was adopted, referring to the proposed division of the Missionary District of Oklahoma:

"Resolved, That the Board of Missions recommends to the House of Bishops meeting in Cincinnati, Ohio, October, 1910, that the Missionary District of Oklahoma be divided upon such lines as may seem wise to the House of Bishops, and in accordance with the provisions of Canon 10, Section 1."

The Bishop of Porto Rico reports that they have had a large accession to the number of patients in St. Luke's Hospital, Ponce. The men's ward and the women's ward are both full, the former overflowing into the children's ward. They have patients from San Domingo, where the Bishop has quasi jurisdiction, and a physician from that city has been granted permission to practice in St. Luke's. The transfer of the Rev. Leonard Read from Vieques to Ponce, to take charge of Trinity Church, was formally approved.

The Bishop of Honolulu reports that, by an anonymous gift, the arrearages of cost in the erection of the new priory have been substantially wiped out. That property is now worth $79,000. The Board, having heard with regret of Bishop Restarick's recent illness and with great satisfaction of his steady progress toward recovery, assured him of its best wishes. As he is going to England during the summer, it expressed its satisfaction that he would be able to serve as a delegate to the Edinburgh Conference.

Bishop Brent writes that the new buildings at Baguio are complete and the school was about to reopen there. For a short time it was conducted in Manila.

Letters were at hand from all of the foreign Bishops. Information was received from the Bishop of Shanghai of the retirement of Mr. N. H. Ting, who, for twenty years, has acted as the compradore (i. e., the Chinese financial agent or buyer) for St. John's University. It appears that he has rendered inestimable service and the Committee dictated a resolution requesting Bishop Graves to convey to Mr. Ting the Board's hearty appreciation of the same, and its great regret in parting with him. Bishop Graves wrote that it would be impossible for him to attend the Edinburgh Conference, as he would be unable to be away from his district for the time required, and asked that the Rev. Dr. Pott might be appointed in his place, whereupon Dr. Pott was requested to attend as a delegate. Bishop McKim writes that Mr. Akimoto, the thoroughly competent and reliable pharmacist at St. Luke's Hospital, Tokyo, who also acted as steward and treasurer, had just died. He says he was one of the most dependable men he had ever met. The Bishop will pass through New York in about two months, en route to Edinburgh.

Dr. and Mrs. Bliss recently arrived at Tokyo. The Doctor says that the realization of affairs was far beyond the representations that had been made to him. He attended an operation where "things went along in a way that would be creditable to any American Hospital."

The Bishop of Cape Palmas gave at some length his proposed plan for a Manual Labor School, for which contributions have been asked in the past. He desires to erect a dwelling for the superintendent and teachers and a workshop with dormitory for the pupils, and to have the shop well equipped with tools. He is looking to the starting of two or three trades, beginning with carpentry and cabinet making and adding shoe making and blacksmithing. He has a competent carpenter and cabinet maker as teacher on the ground. The Rev. R. C. Cooper of Grand Bassa writes that the natives at the Kroo Village, where he conducts a Mission, are erecting a log building for services. There is a manifest concern among the Kroos to keep Sunday, and they listen to his preaching with marked attention.

The Bishop of Mexico gives notice of the death of the Rev. Filipe Pastrana Castillo on February 20th. The Bisho speaks of the deceased as among the ol est of the native clergymen—forty-ni years—universally beloved and respecte and a sincere Christian and devoted se vant of the Church. His loss will be s verely felt.

Under the Woman's Auxiliary Unit Offering Miss Lindsay Phelps was en ployed to work at Valle Crucis, N. C., t the request of the Bishop of Asheville, the room of Miss Tongue, resigned, ar by the request of the Bishop of Atlant Miss Elsie Hanserd in the place of Mi Ward, resigned, and Miss Bertha Duc in the room of Miss Griffin, resigned. A the request of the Bishop of Porto Ric Miss Josephine Osborn was appointe Missionary Nurse at St. Luke's Hospita Ponce.

## BISHOP DOANE ON ORDERS AN UNITY

I have just laid down Bishop Gore most interesting book called "Orders an Unity." It goes without the saying tha anything that the Bishop of Birmingha writes is full of vigor and of value, bu I confess to me on the whole the im pression of the book is of dissatisfactio and discouragement—of dissatisfactio because it seems to me that it advocate and supports contradictory and antag onistic positions, and of discouragemen because it throws this whole question o relation between the Church of Englan and the other Protestant Churches upo the single question of the Episcopal or der. Left there, the entire matter i stranded, beyond hope, beyond reach, be yond the possibility of progress. I hav an added sense of discouragement be cause I am driven back to a conclusio to which I came, I confess, in Englan a year ago, that the best thing that w can do in our day and generation is t give up advising or scheming or plan ning or arranging any definite method for reaching the desired end. Plainly and evidently, so far as human eye ca see, the time is not yet ripe. Laying aside all plans and purposes and propos als, and holding fast, each one of us, t convictions of which we are well as sured and to conditions by which we ar virtually tied, let us betake ourselves t searching after and repenting and rid ding ourselves of the hindrances fo which we, as individuals or as church men, are responsible; let us be instan and insistent in prayer and patiently abide God's time.

If anything more is to be done, i seems to me it must take the line o interpretation. First, for instance, as t the preface to the Ordinal, it must b insisted that it does not undertake to re fer to methods of perpetuating the min istry except in this Church. Who may or who may not be counted lawful minis ters in other religious bodies by the mem bers of those bodies, that preface does not concern itself about. And, next there needs to be an interpretation o the words, "From the Apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests and Deacons;" because a careful study of origins, for which a strong appeal has recently been made in England, will undoubtedly detect in the very first century of the Church different methods and modes of ordination to the Episcopate and of the Episcopal office.—W. C. D., in The Albany Church Record.

# The Laymen's Missionary Movement

## LAYMEN'S MISSIONARY CONVENTIONS IN THE EIGHTH DEPARTMENT

### Phoenix, Ariz.

The first of the scheduled conventions in the Eighth Department was held in Phoenix, Ariz., on the 4th, 5th and 6th of March. A competent executive and co-operating committee had been at work for a month making preparations, with the result that at the opening dinner on Friday evening, the 4th, 400 representative men, not only of the city of Phoenix, but from nearly every section of the territory, sat down together. Mr. F. C. Dezendorf presided and introduced as the first speaker Governor R. E. Sloan, who welcomed the delegates in a graceful speech and expressed his strong sympathy with the movement. The second speaker was the Rev. A. W. Rider, D. D., District Secretary of the American Baptist Missionary Union, who outlined the aims and purposes of the movement. The Rev. J. P. McNaughton, Missionary to Turkey, followed and aroused his hearers to a high pitch of enthusiasm by his address on "The World for Christ in This Generation." The last speaker was Mr. C. H. Pratt of Athens, Ga., Secretary of the L. M. M. for the Presbyterian Church in the United States, and his topic was "America's Share of the World's Evangelization."

In spite of the fact that Saturday is the busiest day of the week, the sessions were largely attended. The morning was given to a discussion of the features of an adequate Missionary policy.

Mass meetings were held Sunday afternoon and evening in the Elks' Theater, the largest hall in the city. Large numbers were unable to gain admittance. Those fortunate enough to get in were thrilled by the story of Christian conquest in China, Japan, Burmah, Africa and the Mohammedan world, as presented by the Rev. Messrs. A. P. Parker, J. L. Dearing, Ola Hanson, Willis R. Hotchkiss and J. P. McNaughton.

According to the statistics presented at the Phoenix convention, the 2,210 church members in the city gave to foreign Missions the past year the sum of $2,298.75, an average of $1.04 per capita. By the action of the denominational conferences, which was ratified at the Sunday mass meeting, it was determined that Phoenix's share for this year must not be less than $5,000, and this amount was pledged.

### Salt Lake City

The Mormon Church sends some 2,000 Missionaries into the field to carry their peculiar doctrines to the world. Salt Lake City is the center—the holy city—of Mormonism, yet the Laymen's Missionary Movement held a most successful series of meetings here. Nowhere else, I believe, has the movement so shown its great strength. In Salt Lake City there are about 3,000 communicants belonging to all the churches of all denominations—men and women. Out of this small number about 500 men, a great percentage when you consider how the women usually outnumber the men, attended. Such a percentage attending religious meetings must show that the Christian men of Salt Lake have the good of Christendom at heart and are ready and willing to do their part in the carrying of the Gospel to all men.

From beginning to end the convention was a great success. Many business men—and we are apt to think that in the West business men are here to get as much money out of things as possible, as quickly as possible, and then to return to the East to live—many business men left their places of business that they might attend and there was a good showing made at all the meetings. All were enthusiastic and seemed to feel that, as the leaders said, their time, their substance, their all was given to them only that by them they might aid in the carrying of God's message to those who have not heard it. The motto of the movement, "The Evangelization of the World in This Generation," seemed an unwarranted claim, impossible of fulfillment, to those who knew Salt Lake City before the convention, but now, after we, too, have seen and heard, we, like the East, feel that it is not only possible, but also probable, and are ready to join with the rest of the country in the cry: "It must be done—it will be done!"

During the three days of the convention the religious and spiritual life of Salt Lake City has been deeply stirred. It can not but result in a renewal of all religious activities.

The convention opened with a dinner at the First Presbyterian Church. About five hundred were present. After the dinner came a number of speeches. Judge M. L. Ritchie of the Episcopal Church presided. Rev. W. M. Paden of the Presbyterian Church offered the invocation.

Bishop N. S. Thomas, of Wyoming, spoke on "The Significance of the National Campaign." He said that it was significant because like most great religious movements it was a laymen's movement, and also because it was Missionary. He further said that it could not help but emphasize the love of God and so become a strong force towards united Christianity.

Rev. M. D. Eubank of China spoke on "The Evangelization of the World in This Generation," showing what would have to be done if this were to be accomplished, and that such a hope was not a visionary dream, but a project which but needed the co-operation of all for its accomplishment.

Mr. George Sherwood Eddy, in "The Call of the Non-Christian World," showed how the whole world was waking up and restlessly looking for something better than that which it already had, and that now was the moment in which to make the greatest effort for the spread of the word of Christ if we wished to have results.

Tuesday morning was given a comprehensive survey of the world—what was being done, what was to be done, and the opportunities now for doing it.

The afternoon was given up to a series of practical talks on how to go at the work if we were to accomplish this.

At the committee dinner a committee was appointed to draft a series of resolutions to be used as a basis by the denominational rallies the next day.

The Tuesday evening session was undoubtedly the best of all. Dr. Heber Jones, in "Koua's Message to the World," showed how that a Christian world would mean a fuller and better understood Christianity.

Mr. George Sherwood Eddy, in "The Awakening of Asia," first set forth what Christians are doing there, especially in India; the need of a greater work; and then presented a definite personal call to each and all to help in the work by their lives or their substance.

Wednesday, the closing day, the morning was given up to talks on stewardship—what it means and how the principles can be lived up to; and to a discussion of what was to be done in Salt Lake City.

The denominational rallies were held at noon. The Episcopal Church met at St. Mark's Cathedral. The resolutions of the convention were read and approved. It was decided that the subscriptions to Foreign Missions should, if possible, be doubled, and a committee was appointed to forward the work and to advise means of doing more active work. This committee was composed of members from all the parishes and mission centers of the State:

St. Mark's Cathedral, Mr. C. P. Overfield.

St. Paul's Church, Mr. J. W. Gates.

The Missions of Salt Lake, Mr. G. G. Greggs.

Good Shepherd, Ogden, Dr. Smith.

St. Luke's, Park City, Mr. Raddon.

St. John's, Logan, Mr. Flemming.

St. Mary's, Provo, Mr. J. C. Scholifield.

The afternoon session of the convention was given up to the women. There were several interesting lectures.

In the evening the resolutions of the convention were adopted—chiefly, that we should double our subscriptions to Foreign Missions and that all churches should have committees to systematize the work.

During the whole of Wednesday there was held up to view a banner showing what Salt Lake Churches were doing:

| | No. of Communicants. | Foreign Missions. | Av. Per Cent. |
|---|---|---|---|
| Baptist ..... | 540 | $550 | 1.02 |
| Congregational, First Church not counted in | 265 | 164 | .618 |
| Episcopal ..... | 705 | 406 | .579 |
| Methodist ..... | 677 | 321 | .749 |
| Presbyterian .. | 727 | 434 | .559 |

The churches resolved in 1910 to give to Foreign Missions:

| | |
|---|---|
| Baptist ..... | $600 |
| Congregational ..... | 700 |
| Episcopal ..... | 812 |
| Methodist ..... | 800 |
| Presbyterian ..... | 868 |

If the spirit which was shown by all throughout the convention can but be continued there is no doubt but that more than what is planned will be accomplished. Salt Lake City has begun to move forward spiritually and with the present start should make great progress in the future.

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## LOS ANGELES

Setting the pace for the whole Pacific Coast, the Los Angeles dinner was attended by over 1,600 men. It was held on the top floor of the largest department store in the city.

E. B. Sturges of Scranton, Pa., a member of the executive committee; Frank C. Dyer, Secretary of the Congregational Brotherhood, and J. Campbell White, the general secretary of the movement, were the speakers. Dr. John Willis Baer, formerly Secretary of the Board of Home Missions of the Presbyterian Church, presided.

### A Consul's Testimony

Testifying to the value, the success and efficiency of the Missionaries, D. F. Wilber, American Consul General at Kobe, Japan, made one of the most interesting and convincing addresses of the campaign. After telling of his investigation of Missions and the Missionaries as a result of the statements of their critics, he told of the wonderful transformation wrought in the natives by Christianity. He told how he awoke to a realization of what Christ meant to mankind, and how, as a result of his investigations brought about by the enemies of the Church, he found Christ for himself. His account of his awakening to the fact of Jesus being a personal Saviour was dramatic.

At the time he made his investigations, Mr. Wilber was consul general at Singapore. He leaves next week for Kobe, Japan, where he is now stationed. Before being sent to Singapore he was a consular officer in the West Indies.

### Crowded Meetings

In spite of the fact that no one but delegates was allowed to enter, the First Methodist Episcopal Church, in which the convention was held, was crowded at every session. Most of the delegates left their business cares to be present.

Many men from the surrounding towns in Southern California attended the convention. An energetic follow-up campaign is planned to begin as soon as the convention closes.

### The Missionary Policy

Though the Los Angeles Co-Operating Committee recommended an increase in the Foreign Mission offerings of the churches of Southern California from $150,000 to a quarter of a million dollars, the various churches assumed responsibility for $32,000 over this amount, undertaking to raise $282,108.

### The Closing Session

The closing session of the convention was especially inspiring. The largely increased pledges of the different denominations in comparison with the amount suggested by the Co-Operating Committee, made a profound impression. Short farewell addresses were delivered by Frank Dyer, Secretary of the Congregational Brotherhood; Rev. Mr. Ridgely, of China; Dr. C. F. Reid, District Secretary of the Methodist Episcopal Church, South, and by J. Campbell White. The closing address by Bishop J. E. Robinson of India was a fitting climax not only to the session, but to the whole convention.

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## FRESNO, CAL.

Determined to give in proportion to their wealth, the Co-Operating Committee of Fresno recommended an increase for Foreign Missions during the coming year from $10,000 contributed in 1909, to $30,000; and churches, after considering this suggestion, assumed the responsibility for $40,000. Four hundred men attended the opening dinner, which was held on the evening of March 12th. The follow-up campaign has been started vigorously and the men of the city have undertaken to do their share toward the evangelization of the world.

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## LAYMEN'S CONVENTION IN SAN FRANCISCO

The dinner with which the convention opened was held in the New Palace Hotel. Those who bought the first five hundred tickets sat down together in the ballroom, where the speeches were to be made. Three hundred more were accommodated in the concert room. Many who delayed purchasing their tickets were turned away. It was estimated that 1,800 tickets could have been sold if a banquet hall sufficiently large could have been secured. Before grace was said by the Rt. Rev. William F. Nichols, D. D., Mr. J. H. McCoy, chairman of the executive committee, announced that the convention in Omaha was opening simultaneously with that in San Francisco, and suggested that a telegram of greeting be sent, which was adopted by a viva voce vote.

During the dinner an orchestra consisting of a violin, cornet and piano rendered a number of familiar selections. After the coffee had been served the occupants of the ballroom moved closer together, and the three hundred delegates from the concert room entered, each bringing his chair inverted upon his head. When all were seated, Mr. McCoy called attention to the fact that Mr. Roosevelt's first utterance on reaching Khartoum was a commendation of the Missionary work done in Equatorial Africa. The mention of the Ex-President's name was the signal for prolonged applause, and it was several moments before Mr. McCoy was allowed to voice the suggestion that a telegram of greeting and thanks be forwarded to him at Assouan. The suggestion was adopted amid much enthusiasm. Judge W. W. Morrow, in a brief and witty speech, introduced as the first speaker of the evening, Mr. E. B. Sturgess, who told how, as a business man, he became interested in Foreign Missions, and how now he found his greatest satisfaction in making money for the express purpose of promoting as well as he could the evangelization of the world. The second speaker was Mr. J. Campbell White, who presented "America's World Responsibility." Beginning with the statement that there were two ideas of the Church, the first that it was a fort which it was the duty of Christians to hold; the second that it was an army organized for world evangelization. He discarded the first as being foreign to the mind of Christ. He then expressed his conviction that the Master's purpose for his followers was not merely that each generation should move forward one step towards the ultimate evangelization of mankind, but that each period should do its utmost to evangelize its own generation throughout the world. This, he said, is the only generation we can reach. He made plain the distinction between the evangelization and the conversion of the world. The latter is not in the hands of men at all. It rests with God. But to preach the Gospel to every creature is a task easily within the power of the present generation. In Foreign Missions we are dealing fundamentally with the three greatest problems, the educational, the philanthropic and the moral problems which confront the race.

Nor is the hope of missionary success a visionary one. In Korea alone since the work began seven years ago, the number of converts made average 100 for every hour, and throughout the Mission field Christians are being added to the Church at the rate of 3,000 every week.

Dr. David Starr Jordan, President of Stanford University, had been scheduled as the second speaker of the evening, but had been detained by another appointment. He came in as Mr. White finished his address, and, being called upon, briefly commended the Missionary cause and refuted the criticism that religion is losing its grip by declaring that the Church had only revised its objective. Whereas, formerly it was chiefly interested in preparing men for another world, now its aim was to fit men to take a worthy place in this world in which God had placed them

The remaining sessions of the convention were held in the First Congregational Church. Friday morning was given to a survey of the field. Illuminating addresses were made by six returned Missionaries, illustrating the problems and achievements in Turkey, Persia, Burmah, Japan, Korea and China. Friday afternoon the Rev. L. B. Ridgely of Wuchang spoke on "The Educational Opportunity in China," and the remainder of the session was devoted to a conference, led by Mr. White, dealing with practical methods for leading a congregation to its highest Missionary efficiency. On Friday evening Mr. Frank Dyer of Chicago, in a masterly address, showed how a world-wide field met the Church's need, and the Rev. Willis R. Hotchkiss in an address filled with graphic illustrations, demonstrated the capacity of the African savages to receive the best which Christianity could give them.

Saturday morning, March 19th, Dr. C. F. Reid and the Rev. F. E. Fagin spoke, respectively, on "Prayer and Missions" and "Missions and Stewardship." Judge Morrow made an address on "Missions and World Peace."

The Co-Operative Committee presented a report on the policy which this convention should recommend. After discussion, it was referred to the conference by communions to be held Saturday afternoon. Mr. L. C. Mason of Seattle closed the session with an address on "The Missionary Enterprise Central in the Life of the Church."

### The Churchmen's Conference.

The rain came down in torrents at 1:30 Saturday afternoon, when the Churchmen assembled in Grace Pro-Cathedral for their conference. Nevertheless, a representative though small number of enthusiastic members were present. After a prayer by the Bishop, Mr. A. C. Kains was elected chairman, and Mr. J. C. Astredo, secretary. Mr. R. E. Armstrong presented the resolutions prepared by the Co-Operative Committee. After a thorough discussion they were unanimously adopted, and it was resolved further that the Churchmen's section report to the convention that the diocese of California assume as its share of the advance in contributions to Foreign Missions the sum of $8,500. It was also resolved that the chair appoint a committee of five to recommend to a future meeting plans for the organization of the campaign.

### Final Session of Convention

The closing session of the convention was held in the First Congregational Church, Sunday afternoon, March 20th. Mr. H. J. McCoy presided. A telegram of sympathy was ordered sent to Colonel Halford, whose serious injury in the East had prevented him from taking further part in the campaign. Reports from the sectional conferences were called for. As the communions were named, representatives arose and presented the action of their several meetings. The Baptists pledged $12,000, the Presbyterians $35,000, the Methodists $35,000 and the Episcopal Church $8,500. Other bodies represented named no specific figure, but promised their quota of the whole amount recommended by the convention, whatever the sum might be.

The Quakers, who were not placed on the chart of statistics showing the offerings of last year, claimed a part in the forward movement and pledged a per capita offering of $3.60.

The resolutions recommended by the Co-Operating Committee, and referred to the conferences by communions, in which a total offering of $125,000 for Foreign Missions for the coming year was pro-

osed, were unanimously adopted, and he Doxology was sung. Several resolations of thanks to those who had contributed to the success of the convention were passed and a telegram of loving greetings was sent to Mr. John R. Mott.

Mr. J. Campbell White made a strong address on "Every Christian World Field," leaving the impression that the field is limited only as we ourselves limit it. Bishop Bell who was to have spoken to the subject, "Christ the Universal Saviour," in a few brief, but stirring remarks excused himself on the ground that the meeting had lasted long enough and that further speech would weaken the climax that had been reached. With prayer and benediction the most remarkable series of religious meetings ever held in San Francisco were brought to a close.

On Sunday evening, Mr. J. Campbell White delivered an address in Trinity Church to a congregation which completely filled the spacious edifice.

## THE SACRAMENTO CONVENTION

The convention in the Capital City had been originally scheduled for March 15th and 16th, but owing to a misunderstanding as to the expense which would be incurred, the date was annulled. The people of Sacramento, however, being further advised and being unwilling to forego the advantages which the convention promised, asked for a meeting in Holy Week, and so the opening dinner took place on the evening of Monday, March 21st. Three hundred delegates sat down to a supper in the First Congregational Church, and listened to stirring addresses by Mr. Sturgess, Bishop Bell and Mr. J. Campbell White. The other sessions were held in the Methodist Church and the program did not differ greatly from that which was followed in San Francisco. Circumstances prevented the churchmen of Sacramento from holding their conference, but delegates from the two Sacramento parishes and several clergy of the district attended the session. Bishop Moreland took a prominent part. At the closing session the convention voted to raise for foreign missions this year, $30,000 as against the $9,000 contributed last year.

## BOISE, IDAHO

Boise beat all records, though not down as one of the regular seventy-five cities for a convention. They canvassed the entire town, and every business man in the city. There were 1,200 registered delegates, paying $1,700 in cash to attend the meetings. There were twenty per cent more delegates from the city itself than there were male communicants in the town. All the shops in the city were closed in order to attend the banquet, and the whole city decorated by order of the mayor. The men marched to the banquet hall, two miles away, with a brass band. The judges of the Supreme Court went in a special auto. The Governor took the chair, and the ex-Governor and prominent judges presided at other meetings. The whole city was moved. The day sessions were crowded with men. They voted to increase their gifts to missions from $3,800 to $9,000, but they will far exceed that amount.

The Governor of the State said that he would join the Church the next Sunday. He said he had also decided to retire at the end of this term of office and devote his life and fortune to work among men. Though he had never given anything to missions, he gave his gold watch in order that he might make a special sacrifice for the foreign missionary cause.

The whole city was enthusiastic. Many of them had never seen a live missionary. It was a splendid instance of the possibilities of this movement and an indication of greater things for the future. Truly, God is with us.

SHERWOOD EDDY.

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The following conventions remain to be reported from the Eighth Department: Portland, March 29th to 31st; Tacoma, April 1st to 3d; Seattle, April 2d to 5th; Spokane, April 8th to 10th.

## SOME RESULTS OF THE LAYMEN'S MOVEMENT

### Buffalo, N. Y.

Buffalo churchmen have been carefully following up the work of the Laymen's Missionary Movement inaugurated by the convention of last October. Conferences of laymen have been held in a number of the parishes, and a definite canvass of some of the congregations has been made. The result is seen in very largely increased subscriptions and offerings. The Church of the Ascension, which last year gave less than $100 for Foreign Missions, has already secured pledges for this year of between $500 and $600, and the work is not yet finished. St. Paul's has succeeded in securing pledges of more than $1,500. The movement has been carried into some of the surrounding towns, and great interest has been aroused in Western New York.

### Rome, N. Y.

From the rector of Zion Church, Rome, N. Y., comes this assurance. "We are camping on the trail of the apportionment, and for the first time in the history of the apportionment we are going to raise it—thanks to the Laymen's Missionary Movement."

### Washington, D. C.

Following the Laymen's Missionary Movement in Washington in November, 1909, the rector of the Church of the Epiphany appointed a large committee of men to secure subscriptions from members of the congregation. As a result he reports that his congregation, which last year gave twice the amount of the apportionment, will this year give six times the amount of the apportionment. One gentleman and his wife have undertaken to support a missionary.

### An Every-Member Canvass in a Detroit Congregation

The Church of St. Matthias was started as a mission in 1897, and became a parish nine years later. The Convention Journal of 1909 reports 210 families and 228 communicants. Current expenses, about $1,500, raised through weekly offerings, chiefly through the envelope system. Value of the Church property, $11,000.

As a result of the convention of the Laymen's Missionary Movement held in Detroit, December 4th to 7th, 1909, the men of the parish, led by the rector, decided to undertake a canvass of the congregations for subscriptions for General Missions, payable through the weekly offering. On February 2d, a meeting of the men was held to hear the report of the canvassing committee. The number of subscribers for the support of the parish was 138; the number of subscribers secured for missions was 122 and the canvass had not yet been completed when the report meeting was held.

Pledges for Missions were secured from forty-nine people who had never before made any missionary offerings, so far as known. While the committee did not try to secure subscriptions for parish support, twelve people in making a pledge for Missions volunteered a pledge for parish support also.

For the fiscal year ending August 31, 1909, the apportionment of St. Matthias's Parish for General Missions was $31.28. The amount given on account of the apportionment was $31.28. The report of the canvassing committee showed total subscriptions for Missions for the current year of $622.10, or just twenty times last year's apportionment.

Here is a small parish, less than four years old, located on the edge of the city among people living on comparatively small incomes, which has secured, in a six weeks' canvass, pledges for mission work for a larger sum than was given for such work in 1909 by any Detroit parish, with the exception of the four leading ones. Only six men were actively engaged in asking for pledges.

### New York

Out of seventy men attending a meeting at the Church House of the Zion and St. Timothy Church, New York, more than one-half were business or professional men over forty years of age, and sixty of those present united in forming a Laymen's Missionary Committee of the parish to assist the rector and to make systematic offerings in support of the General Missions of the Church.

### Pittsburg

One of the parishes of the Episcopal Church has its Men's Missionary Committee of fourteen fully organized, and, instead of making an every-member canvass at once, they are busy reading the literature of the Laymen's Missionary Movement, and meet every week for conference concerning the work in order that they may be well prepared for the house-to-house canvass that will follow. Their educational campaign now in progress includes sermons by the rector and also the free distribution of literature to the homes of the men of the congregation.

### Columbia, S. C.

At the Conference of Churchmen in connection with the Laymen's Convention in Columbia, S. C., January 17th to 19th, it was decided to endeavor to increase the offerings from Church people about 100 per cent. This would mean a total of $834. A report on February 4th says that, while the canvass of Trinity congregation is not yet quite complete, $1,340 have been subscribed.

### Nashville, Tenn.

In Christ Church, about sixty men met to discuss the campaign, and as an earnest of what they proposed to do, they then and there subscribed $550. This is $200 more than the 700 communicants of Christ Church all together gave last year. A canvass is to be inaugurated at once.

### Schenectady, N. Y.

Following the suggestion of the Laymen's Missionary Movement Convention, the men of St. George's Church, Schenectady, to the number of 150, assembled for a parish supper on the evening of January 26th. Bishop Nelson presided, made an address and introduced the other speakers, the Rev. Dr. Taylor and Mr. John W. Wood. Dr. Taylor announced that in discussing with the vestry what St. George's ought to do in the matter of larger Missionary support, it had been unanimously decided that the entire Easter offering should be given to Church extension, within or without the diocese. It is proposed from the offering first to send to the General Board of

Missions and to the Diocesan Board the full amounts of the respective apportionments. Whatever sum remains is to be divided equally between General and Diocesan Missions. By a unanimous vote, the men present at the supper adopted a resolution providing for the appointment of a committee of twenty men to foster and develop the Missionary enthusiasm of the men of the congregation.

### Houston, Tex.

The *Houston Post* for March 7th gives the following results of the canvass in that city which was made after the closing of the Laymen's Missionary Convention on February 20th. The figures are presented in tabular form to show the advance over last year's offerings. The amounts under 1910 have all been subscribed and in part paid:

| Church. | 1909. | 1910. |
|---|---|---|
| Methodist ..... | $2,318 | $10,975 |
| Baptist ..... | 1,792 | 5,000 |
| Presbyterian, U. S. A. | 295 | 768 |
| Presbyterian, U. S... | 1,434 | 6,015 |
| Episcopal ..... | 565 | 3,200 |
| Christian ..... | 786 | 2,000 |
| Congregational ..... | 23 | 150 |
| Total ..... | $7,213 | $28,108 |

There are three parishes of the Episcopal Church in Houston. The figures for these follow:

| Parish. | Communicants. | 1909. | 1910. |
|---|---|---|---|
| Christ .... | 1,105 | $565 | $2,500 |
| St. Mary's. | 111 | no report | no report |
| Trinity ... | 321 | 0 | 700 |
| Total ... | 1,537 | $565 | $3,200 |

### Richmond, Va.

The men of practically all our congregations in Richmond have organized committees to make a careful canvass of the entire membership. In Holy Trinity Church the first two men approached by the committee subscribed as much as the entire congregation had given the preceding year for Missions at home and abroad. The first seventeen subscriptions totaled more than $900, or over twice as much as the entire congregation had given the preceding year.

When the men of Grace Church suggested that they might endeavor to secure $1,500 as their share of the $14,000 undertaken by all the Episcopal Churches in Richmond, some members of the congregation felt that the goal was an impossible one. A canvass of the parish was immediately begun. The first 158 subscriptions totaled $1,538.

During the preceding year, as a result of four fervent appeals from the rector, the congregation had given $312, the full amount of its apportionment for Missions at home and abroad. This achievement has stimulated the zeal of the entire congregation, with the result that an indebtedness on the church has been paid, the building is to be repaired and plans are under way to secure an assistant for the rector. All of these had seemed impossible before the canvass for Missions was made.

### North Carolina

There are two parishes in Greensboro St. Barnabas', with 150 communicants, and St. Andrew's, with 160. Last year their apportionment was $25 each and they paid it. This year, as a result of the Laymen's Convention, subscriptions have been secured totaling $223 in one case and $265 in the other.

St. James', Wilmington, had an apportionment last year of $300, and gave about $107. No convention of the "movement" has been held in Wilmington, but when the message of the Greensboro convention reached them, the men of St. James' went to work and so far have subscriptions for more than $600, and expect to send $1,000.

### New Orleans

Last year the Church congregations gave about $900. This year they have more than $3,000 already subscribed.

### New York

Holy Trinity, Harlem, has just sent in to the Board an offering of about 70 per cent larger than ever before.

The offering from St. George's for this year will be between 60 per cent and 80 per cent larger than last year, and plans are under way for a canvass of the congregation.

St. Bartholomew's has not only given practically its whole apportionment, but a group of men in the congregation are planning to provide the support of a Missionary Diocese. In addition, as one result of the "movement," the congregation has just given a special offering to Bishop Rowe of $6,500, and another of $1,700 for St. John's University, Shanghai.

### Philadelphia

In about 100 of the congregations, parochial committees are at work helping the rector to create a Missionary spirit, distributing literature and information, and in some instances making a canvass of the entire membership. From St. Matthew's comes the assurance that the gifts of the congregation this year will be about 500 per cent larger than last year.

## HOW TO LAUNCH AN EVERY-MEMBER CANVASS FOR MISSIONS

Following the inspiration of the Laymen's Missionary Conventions, many parishes, it is hoped, will institute a systematic personal parochial canvass. The method pursued will, naturally, vary with circumstances, but that suggested by the several conventions and indorsed by our own Board of Missions, is printed below:

1. Have a meeting of all the men in each congregation to consider a worthy Missionary policy for the congregation.
2. At a supper.
3. With tickets purchased in advance.
4. With figures displayed showing what the Church has given
   (a) to current expenses of all kinds;
   (b) to all forms of Missionary and Educational work in America;
   (c) to Foreign Missions.
5. After full discussion, set a definite financial goal for Missions for the congregation, and resolve by rising vote to raise the amount.
6. Do not ask for subscriptions at this supper, but appoint a small "Every-Member Canvass" Committee, with power to add to its number.
7. Have the committee divide the membership into groups and organize a canvass of the entire membership, going two by two.
8. For a weekly Missionary offering.
9. Adopt some simple collecting device, as the duplex envelope. (Samples from headquarters or at Convention.)

The weekly system of Missionary offerings is the most Scriptural, fair, business-like and productive method of giving, and when properly introduced and worked, it secures the largest possible educational, financial and spiritual results.

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The committee in charge of St. Paul's College, Tokyo Fund, announces that $30,000 of the $200,000 needed to purchase the new site and erect new buildings has been subscribed.

Mr. John R. Mott spoke in Withe spoon Hall, Philadelphia, on Marc 28th, in the interest of the college. Th committee is abating none of its effor to raise the entire amount.

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The Department Secretary wishes t give warning that all umbrellas left i his office, if not promptly claimed, wi be devoted to Missionary purposes.

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The editor will be glad to furnish in formation regarding travel and rates t any who may be contemplating attend ing the World Missionary Conference a Edinburgh, Scotland, June 14th to 24th

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THE REV. JOHN GRAY

The late Rev. John Gray, whose death was noticed in the last issue, was born in Bristol, Rhode Island, and was educated for the Methodist ministry. He was ordered Deacon, December 21, 1877, and Priest a year later, both orders being conferred upon him in his first parish in New Haven, Connecticut. It was in New Haven that he married Miss Emma G. Rowe who survives him. Moving to Colorado he filled important parishes in Denver and Leadville. In 1885 he came to California and accepted the rectorship of the Church of the Advent, San Francisco, which at that time was situated on Howard street opposite Montgomery. During his rectorship the large brick edifice on Eleventh street which was destroyed by the earthquake and fire was built. In 1894, he accepted a call to St. Paul's Church, Los Angeles, in which church the convention of 1895 was held when the diocese voted to divide. The health of his little son, who was always an invalid made it necessary to seek another climate. Accordingly in 1899 he removed to Kansas City, Missouri, as the rector of St. Mark's Church. From there he went to Florida accepting the position of Archdeacon under Bishop Gray, and maintaining services at some sixteen different points. Six years ago he turned westward again and assumed charge of Christ Church, Alexandria, Louisiana, which position, carrying with it the responsibility for six other mission points he retained until his death six weeks ago. In addition to his church duties he wrote the editorials for the daily paper and had a part in all the activities of the town. His last service was held on February 6th, the week before he passed away on which occasion he preached from the text, "Faith, Hope and Charity," a sermon of more than usual power.

His invalid son died shortly after his settlement in Louisiana. A daughter, Alice, remains as a comfort to her mother. Many of the readers of this paper by whom Mr. Gray is lovingly remembered will join in the expression of hearty sympathy for the bereaved family.

## THE NATION AND THE CHILD

Among the publications which are most strenuously advocating the taking over by the nation of some direct and explicit responsibility for the moral and spiritual training of its children, is Christian Work and The Evangelist of New York. We reprint from its issue for March 12th the accompanying extract from its editorial page:

"The writer ventures to say that one-half of the boys in our great cities get no consecutive religious training at all. The Roman Catholic Church trains her children where she can reach them, and does them good, but her training seems so irrelated to half the ethical questions of life that it soon loses its force. In New York many of the biggest thieves among the politicians have grown up in her communion and are still on her rolls. Yet there is no doubt she saves many from crime. The Jewish children are the ones who are swarming in the streets now and who are filling the cheap theaters. There are thousands of them free from any religious instruction, and who neglect the synagogue which their fathers loved. The only hope of counteracting the criminal instincts of our people is a revival of religion. There must be the religious instruction of our children in a thorough and prolonged course of study. The Church must do all she can. She can not compel attendance, so the State must do it. The State will be compelled, by and by, to either give her children religious instruction, or see that they attend church schools, that she may protect her own life. This is why English people dread making the public schools secular as a way out of the difficulties of sectarianism. They are willing to try almost any compromise if they may avoid that. And crime in England is much, very much less than in America. Law is respected there, too, there being no lynching reported in the whole British empire in 1909, while in the United States there were eighty-seven lynchings. We say the State will have to come to it for self-preservation. The Church must devote more time to the systematic teaching of children in the religious principles that underlie right living. She might well dispense with about a quarter what she is now doing and put the money and time in schooling all the children she can reach into the Christian life. We would suggest that even those sweet women who expect their pastor to come and call on them every time they have a cold or headache go to him and say, "Do not waste your valuable time calling on us, but put in three afternoons a week, meeting our children and all the children you can get and giving them good, solid training in Christian truth, as good teaching as they are getting in the best private and public schools in other things, and we will call on you there and help you all we can." Much waste would thus be saved to the Church. And it is the only way crime can eventually be prevented.

**It would be not only kind but right to patronize our advertisers**

## REOPENING OF THE SEAMEN'S CHURCH

On Friday evening, the 18th inst., at 7:30 o'clock, the chapel of the Seamen's Institute was reopened by the Bishop, in the presence of a large congregation of sailors and shorefolk. A recent anonymous gift of $1,000 has enabled the Chaplain to completely finish the building on the original lines, with the result that San Francisco now has one of the most complete Church Institutes to be found anywhere. The chapel has been modeled on that of Bishop Tunstal's chapel in Durham Castle, with certain necessary adaptations, and is certainly a very beautiful little House of God, great credit being due to the Citizen's Construction Company for their careful treatment. Over 16,000 attendances of sailors have been recorded in the two seamen's chapels in this port in the last two years.

After the service, a very fine musical evening was provided by several friends, including a ladies' trio, consisting of the Misses Guthrie, Cotton and Hubbard. Refreshments were then served and the building inspected by our visitors, who expressed themselves delighted with all that they saw.

The Institute is in urgent need of a shuffle-board, costing $80, of another billiard table and of a canopy over the front entrance, which would be illuminated at night and so serve to advertise the Mission.

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# Editorial

## THE LAYMEN'S MOVEMENT AND MISSIONARY OFFERINGS

The series of Missionary Conventions which have been already held in important cities in our country have been marked by unprecedented enthusiasm. Everywhere, too, the attempt has been made to capitalize the interest shown. The several religious bodies represented, our own among the number, have adopted resolutions pledging their communions to substantial increase in contributions, and have organized committees to insure the keeping of the pledges. With the situation among the Presbyterians or the Methodists we are not here concerned, but in the returns of our own Church we are vitally interested. And some who have heartily approved of the "Movement" have been disconcerted to learn that, notwithstanding the interest expressed, the receipts of the Board of Missions to date have been less than for the corresponding period a year ago, and those of us who have not favored the "Movement," or at best have been lukewarm towards it, have been inclined to indulge in "I told you so's."

The situation demands a candid analysis. In the first place, the last report of the Treasurer does not reveal any cause for discouragement. Out of the sixty-six Dioceses and twenty-two Missionary Districts, forty Dioceses and fourteen Districts show increased offerings. The increase in most cases is inconsiderable, only two Dioceses showing a gain running into four figures, both of these Dioceses, Pittsburgh and Maryland, being among the number which have enjoyed Missionary Conventions. It may also be said that in most cases the decrease is inconsiderable. If the three Dioceses of Connecticut, Massachusetts and Pennsylvania could be ignored, the balance would be on the right side. These three divisions, however, report the largest losses, in sums respectively of $2,000, $4,000 and $18,000, the combined amount being slightly larger than the total decrease reported. It must be noted that these three Dioceses have also been favored with Missionary Conventions. Why Connecticut, Massachusetts and Pennsylvania, upon which the responsibility for the general decrease must rest, have not maintained last year's record can not here be stated.

It might reasonably be urged, however, that the Laymen's Movement must justify itself by a substantial gain in Missionary contributions. But it is yet too soon to obtain results from which any conclusion can be drawn. The last report of the Board gave the amounts received to February 1st. Very little, if any, of this money was collected later than January 1st, since Parish and Diocesan treasurers are not wont at this season of the year to display the same promptness in forwarding their receipts to New York which they exhibit when the fiscal year is drawing to a close. One can reckon upon the elapse of three months between the taking of the offering and the time when the printed statement of the General Treasurer is in his hands, so that the figures we read to-day may be fairly said to represent the contributions of the last quarter of 1909. But previous to the opening of 1910 only seventeen of the projected seventy-five conventions had been held. Furthermore, it requires time for the Missionary Committees which have been appointed in the several Dioceses to carry their plans into effect, and it will be several months yet before any fair judgment can be pronounced. Meanwhile, from the splendid results of the Laymen's Movement in Canada, where it has long since passed the experimental stage, and from the encouraging statements from individual Parishes, such as those printed in another column, where the Missionary Committees have already doubled and trebled the offerings of previous years, we can augur nothing but good.

And, it must be added, that the method which has been generally favored of obtaining weekly subscriptions, does not tend to embarrass the Missionary Treasury with a sudden accession of wealth, though it may be expected to provide a steady and growing income.

## THE LARGER ISSUE

In the attention which is being d rected to the details of the Mer Missionary Movement and i achievements in the several loc centers, it may easily happen th people will lose sight of its chief si nificance—which is the awakeni to a sense of their Christian respo sibility of the laity as a whole. W shall miss alike its weightiest in pulse and its most valuable teachin if we allow our interest in the gre meetings and in the increased offe ings to blind us to the fact that i best accomplishment in the prese and its most promising legacy to th future lies in the hope which awakens that the Church is enterin upon a new period, wherein the r sponsibility of every member for th activity or the supineness of the co porate life will be recognized an acted on. In the history of the pr gress of our common Christianity i has happened that the vitalizing o the faith of the laity has always bee a prelude to the renascence of th activity and the healthfulness of th whole.

It is, of course, true, as has some times been objected, that some of th achievements which have beer chronicled have been due to the set ting in motion of waves of enthusi asm, and enthusiasms are proverbially evanescent; we may look, therefore, for some decline from the high level which has been reached, both of feeling and of material giving. At the same time, what has characterized the Laymen's Movement as a whole has been its seriousness and its sobriety; and even of its most enthusiastic side we may hope that its influence will not be lost, and that Missionary offerings will not again decline upon the level from which they have risen. Almost all great movements begin in the rare atmosphere of heated feeling, and die down in time into a cooler and a more stable air. The activity of the Monastic Orders, the activity of the Preaching Friars, had each its blossoming time in the era of its young enthusiasms, and at last degenerated into things which became a danger to the Church and a menace to the existence of even ordinary morality; but this does not mean that the Benedictine movement was a mistake and a failure from the first, nor that Francis and Dominic were misguided souls, who should have been railroaded to some asylum. All great things have the potency of disaster in them, and in their corruptions fall lower than things of slighter aspiration and more sluggish use. What we have to guard against is the idea that the present movement is self-perpetuating and self-directing. What we have to do is to

ee that its devotion is provided with he proper things to feed on—that he fire of its enthusiasm is utilized —that its fervor is kept alive. And his is specifically the work of those vho occupy the positions of leader- hip, and so pre-eminently of the lerical order. If the movement fails eventually, its failure will lie at this loor.

Again, the movement is full of promise for ourselves as Churchmen, since it brings us into contact with that great body of Christion zeal and earning which is doing nineteen- twentieths of the Christianizing of our land, and of whose methods, and even whose purposes, so many among us are ignorant. By mixing with this wave of our larger Christian life our own life will, we hope, be strengthened and our view of the Church catholocized. We shall catch glimpses, it may be, of the things which are to come. Above all, we shall be brought to realize that there is this larger life and this wider field of action—that millions of men baptized into the Triune name and holding the catholic creeds of whose purposes and processes most of us know too little, are fellow-heirs with us of the inheritance of the Christian ages, are fellow-workers with us in the hallowing of our national aim.

## ADVERTISEMENTS AND APPEALS

Each month brings to the editorial table dozens of communications requesting publicity for statements inclosed. Advance notices of books to be published, testimonials of men more or less widely known to the admirable character of institutions, trips to Europe or the Holy Land, do not begin to exhaust the variety of the letters received. In some cases the advertisement is thinly veiled as an item of news. To all these voluntary contributors to its columns, as well as to those who might be interested in the matters advertised, The Pacific Churchman announces that its advertising rates may be obtained from the publisher.

Communications of another class can not be so cheerfully consigned to the waste basket. They consist of appeals for help from churches, schools, hospitals, etc. So far as the objects are worthy, this paper would gladly indorse them and commend them to the thoughtful consideration of its readers. But to print a tenth of them would crowd out of its columns news items and articles which have, in the judgment of the editors, a prior claim to the space. Elsewhere in this and succeeding issues all such appeals will be found listed alphabetically, the editors reserving the right to give more extended notice to any particular cause which appears to them to be exceptionally connected with the Missionary work of the whole Church or to that of the Eighth Department.

### APPEALS

1. **Armenian Relief Association.**
   For the relief of widows and orphans of Armenian martyrs.
   J. Adams Brown, Treasurer,
   Brown Bros. & Co., 59 Wall st., N. Y.
2. **Chatham Episcopal Institute, Chatham, Virginia.**
   A school for girls, established 1894, destroyed by fire 1906, rebuilt at a cost of $56,000 in 1907. $2,000 needed to remove indebtedness.
   Chiswell Dabney, Treas., Chatham, Va.
3. **Grace Church, Yorktown, Virginia.**
   For the reconstruction and endowment of a colonial church erected prior to 1700, destroyed by fire 1815. $75,000 needed.
   John T. Holmes, Treasurer,
   315 Fifth avenue, N. Y.

# The Woman's Auxiliary

## CALIFORNIA BRANCH OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

President: Mrs. Louis F. Monteagle, 2516 Pacific Ave, San Francisco.

Secretary: Mrs. A. M. Lawver, 1326 California Street, San Francisco. Telephone Franklin 5461.

Recording Secretary: Miss K. W. Stoney, 3294 Jackson St., San Francisco.

Secretary for Mission Study: Mrs. C. Edward Holmes, Belvedere.

Secretary Babies' Branch: Mrs. W. F. Nichols, 1215 Sacramento Street, San Francisco.

Treasurer: Mrs. Lloyd M. Robbins, 2203 Sacramento Street.

Correspondent Church Periodical Club: Mrs. Gaillard Stoney, 3294 Jackson Street, San Francisco.

Secretary Junior Auxiliary: Mrs. J. B. Babcock, 1120 Broadway, San Francisco.

Diocesan Meeting—Monday, April 4th, 2:30 p. m., in the Guild Room of Trinity Church, San Francisco. A good attendance is requested for all branches within convenient distances to discuss present conditions with special reference to the United Offering, 1910.

The Alameda County Quarterly Meeting announced for April 14th is indefinitely postponed, as San Francisco Convocation meeting and the Annual Auxiliary meeting are fixed for near dates.

The Thirtieth Annual Meeting will be held Wednesday, April 27th, at St. Paul's Church, Oakland, the Rev. Alexander Allen, Rector.

11 a. m., Holy Communion; celebrant, the Bishop, assisted by the clergy of St. Pual's Church.

A light luncheon in the Guild Room during intermission.

2 p. m.—Thirtieth Annual Meeting.
Address by the Bishop.
President's address.
Reports.
Addresses.

As this annual gathering will round out a period in the history of the California Branch that marks the progress of a generation, all women who have in any way worked with the Auxiliary or have only wished it well are earnestly bidden to the privileges of the day. It is especially desired that the active workers of our earlier years be looked up and brought to the service, that together we may gather around our Father's board in thanksgiving for the great things He has done.

The Annual Conference of the Diocesan and Parish Officers is appointed to be held in the Sunday School Room of St. Paul's Church, San Francisco, on Monday, May 9th, 2 p. m. The Conference is placed at this time that Auxiliary leaders may have full benefit of the past year's review in consultation for future plans before dispersing for vacation. All branches that can possibly do so are expected to see that the various departments of work are herein represented by their officers.

The Diocesan Treasurer emphasizes the need of receiving all dues accruing in the past year by May 1st, that they may be included in the annual report to be published promptly thereafter.

### The Alaska Packing.

To insure forwarding this year, goods for the boxes to be sent to Alaska must reach Diocesan House by May 1st, addressed to Mrs. Lawver, stating the mission for which they are intended.

Branches desiring to send their gifts independently must have them in the shipper's hands by that date—S. Foster & Co., 59 Main Street—who will send bill of charge to destination direct to the branch contributing.

The Auxiliary Quiet Day in St. Stephen's Church, San Francisco, February 16th, lacked nothing of completeness. All detail of the services were perfectly ordered. Quiet was easily maintained throughout the day—the Rector, the Rev. Cecil Marrack, reading selections from the Bishop of London's Lenten talks, when the Sisters of St. Saviour served quietly the simple luncheon.

The Bishop, in his addresses on "I Believe," followed his teachings of preprevious Quiet Days on, severally, the three Persons of the adorable and undivided Trinity. Making the theme for the day a study of personality, the Bishop led us through cleared vistas of current thought to a better understanding of self and deeper confidence in Sacramental touch with the personality of the Divine.

The Diocesan Branch rejoiced in its continued good fortune as a stop-over place for missionaries when the Rev. L. B. Ridgely, Dean of Boone University, Wuchang, with Mrs. Ridgely, reached San Francisco in time for the March Monthly Meeting at St. Paul's, San Francisco.

Mr. Ridgely spoke on the Outlook in China, paralleling the opportunity with that of Rome in Constantine's, time, and on request, told the inspiring story of his own work the good men offering, the thorough training in the Society of Catechists, of St. Paul's Brotherhood of waiting men.

Mrs. Ridgely spoke on the influence of women in China, of Miss Ridgely's work so good and promising, if only she may have helpers. The offering for Mrs. Ridgely,s

disposal, by her request, is sent to Miss Byerly.

Other visitors were Mrs. Barker of the Diocese of Oregon and Mrs. Cate of Boston, who congratulated the California Branch on its work.

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THE QUARTELY MEETING OF MARIN COUNTY BRANCHES was held on Thursday, March 3d, at St. John's Church, Ross, and was well attended. The address was made by the Rev. John Nichols, and closing as it did, with some stirring words on the need and value of prayer, was most helpful to those who heard it.

The President, in the month of February, has visited the branch in St. Philip's, Fruitvale; St. John's, Ross; St. Clement's, Berkeley; St. James', San Francisco; St. Paul's, Oakland: St. Stephen's, San Francisco; Christ Church, Alameda; Trinity, Elmhurst; St. Mark's, Berkeley; Trinity, Oakland, and has assisted at the organization of All Saints' Branch, Palo Alto, and Lydia Branch in Holy Innocents' Chapel of Trinity, Oakland.

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MISSIONS STUDY CLASSES.

The Diocesan Secretary for Missions Study Classes has been asked to make the following report of the work done duriug this Lenten season in the various parishes and missions that have been in correspondence with her and have applied for and received literature.

Japan, the subject chosen for this year, was studied in

San Francisco: Interparochial Class, held at Trinity Church.
San Francisco: Normal Training Class, held at Diocesan House.
San Francisco: St. Stephen's Woman's Auxiliary.
San Francisco: St. Stephen's Sunday School, during Lent.
Sausalito: Christ Church.
Ross: St. John's.
Santa Cruz: Calvary Church.
Stockton: St. John's.
Los Gatos: St. Luke's.
Menlo Park: Trinity.
Oakland: St. Paul's.
Hanford: Church of the Saviour.
San Jose: Trinity.
San Rafael: St. Paul's (Readings at Lenten Auxiliary meetings), and the following Junior Branches:
Alameda: Christ Church.
Monterey: St. James' Mission Sunday School.
Watsonville: All Saints'.
Tulare: St. John's Mission (Readings on Japan).

Branches studying Missions in other fields;

Fowler: St. Michael's Altar Guild, Alaska.
Fowler: St. Michael's Woman's Auxiliary Guild, China.
Fowler: St. Michael's Junior Woman's Auxiliary, China.
Berkeley: All Souls', Brazil.
Visalia: St. Paul's Mission, China.
San Jose: Christ Church, China.

In addition to three Study Classes, the Secretary knows, indirectly, several other parishes holding well organized classes, but these not requiring assistance or literature, have not been in correspodence with her. They are asked to kindly send in an early report after Lent of their class, subject of study, average attendance, etc., that a full report on Missions Study Classes throughout the Diocese may be made at the Annual Meeting of the Auxiliary announced above.

MRS. C. EDWARD HOLMES, Secretary,
1200 California St., San Francisco.

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## LENTEN WORK IN SEATTLE

Following a plan suggested by the new rector of St. Mark's Church—Rev. Ernest Vincent Shaylor—the six united meetings of the Seattle branch of the Women's Auxiliary, with representatives from ten Parishes, have been both delightful and fruitful, as the completed work and detailed report will amply testify.

Besides the work, which was energetically planned and completed, the mingling of women from the various Parishes, small and struggling, large and languishing, led to an intelligent grasp of the real Parish life going on in these separate and often remote corners of our great and greater city of Seattle.

With the initial meeting on Monday, February 14, held in St. Mark's, the various Parish Guilds acted in turn as hostesses, serving the hot coffee and arranging the noonday service of hymn and prayer, with the local rector officiating. The atmosphere of each Parish reflected the life and service of the members thereof.

The second meeting, held at Trinity, was gladdened by the presence and greeting of Rev. L. C. Sanford, Secretary of the Eighth Missionary District, who gave a synopsis of the recent meeting of the House of Churchwomen, and the request of Bishop Nichols for the prayers of the Auxiliaries everywhere for the Missionary work and movement in the District. It was timely and friendly to receive the close contact with our California sisters on the eve of our Lenten tasks, to interchange these spiritual messages of goodwill.

A Seattle correspondent was cordially commended by the speaker and this letter is the first fruits of that friendly request.

In our six united Lenten meetings, from February 14th to March 21st, inclusive, the following parishes were represented, ten in all: All Saints, Dunlap; St. Andrew's, Green Lake; St. James, Fremont; St. John, West Seattle; the Epiphany, Madrona Park; All Saints', University; St. Paul, Queen Anne Hill; St. Clement's, Trinity and St. Mark's. A friendly rivalry as to members injected a fine enthusiasm into the various locali ties and stimulated the attendan throughout the entire period, as the fo lowing will show:

St. Mark's, first meeting, Feb. 14.... 5
Trinity, second meeting, February 21. 5
St. Paul's third meeting, February 28.. (
All Saints', fourth meeting, March 7.. 8
Trinity, fifth meeting, March 14..... 7
St. Mark's, sixth meeting, March 21... 5

Total .....39

This means more than appears whe one considers the time and distances cor sumed by many busy homekeepers.

The system of box lunches, supple mented by a fragrant cup of tea or coffe augmented the contents of the self-denia fund, which reached the sum of $12.85- another eloquent tribute to the spiritu benefit of the united meetings. Th other concrete evidences of the work wa in the completion of two bountiful an beautiful boxes containing everythin that had been desired or prayed for b Bishop Rowe for Fort Yukon Missio and Bishop Funston of Boise, Idaho, fo St. Luke's Hospital—and if the recipi ents of the contents get all out of th boxes that was put in, blessings untol will follow them.

At the suggestion of the rector of St Mark's, the contents of the Self-Denia Box was converted into handsome Alms Basins, one for Christ Church in Puyallup and one for All Saints, University. Three hot water bottles, to be added to the hospital box.

For working materials about $50 was disbursed, from which deft hands and tender hearts evolved a wonderful array of articles, including some much-needed and ever-welcome articles for the service of God as well as man, such as vestments, altar linen, etc.

To complete this delightful service a silver tea, with features, will be given in St. Mark's Guild Room on April 4th, when the boxes will be inspected and a genuine play time for the "Servants Who Do His Pleasure" will properly round out the United Lenten service of the Seattle Branch of the Women's Auxiliary of the Eighth Missionary District.

IDA J. PHILLIPS,
St. Mark's, Seattle, Formerly of Trinity, San Jose, Cal., Correspondent Seattle,
417 Loretta Place, March 21, 1910.

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# The Diocese of California

## NOTES AND COMMENTS

The Rev. Edward Morgan, rector of St. Luke's Church, San Francisco, will spend the early summer in Europe and will go to Oberammergau.

On the Sunday evenings in Lent the Rev. A. B. Chinn gave a series of addresses in Trinity Church, Menlo Park, on the various Missionary fields of the world—China, Japan, the Hawaiian and Philippine Islands, India, etc.—illustrating them with the stereopticon.

The new country home of Mr. W. H. Crocker at Burlingame was formally opened on March 11, Bishop Nichols holding the dedication service. The house stands in about five hundred acres of park lands, and is one of the finest in California.

St. Paul's Mission, Modesto, which, after a long and checkered career, has been taking on new life under the improved conditions of the surrounding country, will take steps in the near future to become an independent parish.

A men's mass meeting in connection with the Laymen's Missionary Movement was held in St. Mark's Church, Berkeley, on the afternoon of March 13th, the speakers being Mr. George Mullin, the head of the San Francisco public library, and the Rev. William Rader, pastor of Calvary Presbyterian Church.

On the evening of Palm Sunday a service commemorative of the late William G. Badger was held in St. James' Church, San Francisco, the Rev. S. J. Lee officiating. Mr. Badger was one of the early San Francisco pioneers, and was the organizer and first president of the Bunker Hill Association of California. He had been connected with the Church of the Advent from its beginning, but later became a member of St. James' parish, with whose fortunes he was associated at the time of his decease.

The new St. Matthew's Church at San Mateo was used for the first time on the morning of Easter Day. This occupation of the structure is, however, only temporary, as much remains to be done before the building is completed and its furniture installed. The new Hope Jones organ has arrived and is nearly in position, and the tiling is practically completed, but there remain the pews and the choir stalls to be put in, the walls to be tinted and other interior finishing done, and the grounds to be re-graded. The date for the completion and dedication of the edifice is set for the middle of May.

---

At the meeting of the Board of Missions held on March 16th, reports were received from thirty-eight parishes and missions throughout the Diocese, in response to circulars issued by the Deans, asking what efforts would be made this year to devote the Easter offering for the apportionment for the General Missions and the Church Extension Fund.

Twenty-five expressed the intention of making the effort this year and the remaining thirteen, while approving of the plan, stated that they would be compelled to wait until next year before adopting it.

It is hoped that many of those from whom no answer was received may at least do something this year toward meeting these apportionments.

On the above mentioned date the deficit in our own fund was $1,257.52, while the report of the Treasurer of the Domestic and Foreign Committee show that the receipts for the General work up to the 1st of February was some $20,000 less than last year.

It will take some time before this plan can be worked out in all our parishes and missions but the responses thus far are very gratifying.

---

## PAROCHIAL NOTES

**St. Stephen's Church, San Francisco**—The Lion Memorial Chapel will be consecrated by Bishop Nichols on the evening of Sunday, April 10th, at 8 p. m., in memory of the first rector, Rev. Edgar Jacob Lion. Old friends of St. Stephen's and Mr. Lion are invited to attend.

The subscriptions towards the debt were completed on Easter day and the mortgage canceled on Easter Monday.

St. Barnabas Mission, San Francisco

**St. Barnabas' Mission, Vienna Street, Near Persia Avenue, San Francisco**—The above is a picture of the Mission building, thirty feet wide by seventy feet long, and a financial report as to the cost is printed below. The lot, 50 x 100 feet, was given by the Diocese, and we are indebted to many who helped with their advice and labor, besides those who gave a helping hand that we might pay our debts, and the result is we only have a debt of $400 on property that is worth nearly $2,000. The first service was held on December 12th, when the Rev. Mr. Murgotten visited the school. Then, on January 2d, the Archdeacon celebrated the Holy Communion, at which service the organ given to us by All Saints Church, Palo Alto, was first used. Our Easter Service was bright and inspiring, the little Sunday school choir doing very creditable work under the guidance of Miss E. Fox. There were about fifty children and adults present, and appeal was made for more Sunday school teachers, and we are glad to say that Mrs. Waring, who lives in the district, volunteered her services. There is a confirmation class of five boys and the total enrollment in the Sunday school is forty, with an average attendance of twenty-seven. Many more children could be induced to come if we had teachers enough to give them attention. There ought to be a Laymen's Missionary Movement for the benefit of so many children who live on the outskirts of our city. Before we close we want to thank Mr. Lister for the benches he so kindly made for us.

F. T. F.

### Financial Report

#### Receipts

| | |
|---|---|
| November 1, 1909—Cash on hand | $ 3.50 |
| Through monthly envelope system —November | 4.40 |
| December | 6.45 |
| 1910—January | 4.75 |
| February | 6.30 |
| March | 5.75 |
| January 2d, offertory | 2.70 |
| Sale of lumber | 11.10 |
| Cash borrowed from Church Loan Association | 400.00 |
| Cash donated by Balfour, Guthrie & Co | 100.00 |
| Cash collected through Mr. Foster | 45.00 |
| Cash received from sale of lumber to Citizen's Construction Co | 75.00 |
| From Bishop Nichols | 8.50 |
| Cash advanced by Mr. Foster | 25.00 |
| Total | $698.45 |

#### Disbursements

| | |
|---|---|
| Paid Schouten Lumber Company | $409.74 |
| Labor, Bose Bros | 170.00 |
| Insurance | 9.00 |
| Citizen's Construction Company—Labor | 23.75 |
| Nails | 13.30 |
| Organ expense | 8.50 |
| Cash book | .25 |
| Printing | 5.75 |
| Church extension, Jan. 2 | 2.70 |
| Expressage for altar | 3.00 |
| Paid | 25.00 |
| Total | $670.99 |
| Cash held by Archdeacon | 3.21 |
| Cash on hand | 24.25 |
| Total | $698.45 |

### Sunday School Report

#### Receipts

| | |
|---|---|
| Nov. 1—Cash on hand | $ 2.69 |
| November, '09, offertory | 3.54 |
| December, '09, offertory | 3.67 |
| January, '10, offertory | 3.01 |
| February, '10, offertory | 2.64 |
| March, '10, offertory | 23.31 7.76 |
| Donations for Christmas treat—Mrs. Coffin, Ross | 2.00 |
| Mrs. D. Y. Campbell | 5.00 |
| Mr. F. James | 1.00 |
| Mrs. Waring | 8.50 .50 |
| Total | $31.81 |

#### Disbursements

| | |
|---|---|
| Rent, November and December | $ 2.50 |
| Transferred to building fund | 3.50 |
| Prizes | 3.45 |
| Church extension | 1.40 |
| Confirmation instruction books | 1.00 |
| Christmas treat | 7.90 |
| Total | $19.75 |
| Cash on hand | 12.06 |
| Total | $31.81 |

Miss E. Fox, Treasurer.

**St. John's Church, Stockton**—Rev. W. Renison—On the evening of Good Friday more than four hundred people assembled in St. John's, Stockton, to hear Steiner's Crucifiction rendered by the choir. In spite of very inclement weather the church on this occasion and also on Easter Day was filled. Under the careful training of Mr. James E. Teigler the choir of men, women and boys has attained to a standard of excellence that is praiseworthy. The midweek Lenten services have been very well attended and plans to raise the Missionary apportionment and to pay off a debt of $1,800 are consummating very happily. In response to an appeal for a united effort toward this end the Easter offering brought us nearly $700. At a meeting of the parish to be called shortly it is hoped that the remainder of the debt will be accounted for.

## THE LENTEN MEETINGS

At the conclusion of the Lenten noonday meetings at the Merchants' Exchange Saturday the following resolution was offered by a gentleman and unanimously adopted, and a copy ordered sent to the Merchants' Exchange, the various speakers at the noon-day meetings and to the Brotherhood of St. Andrew and to Sherman, Clay & Co.:

"Having once again marked the close of the Lenten noon-day services, it behooves us at this time to record our sense of appreciation of the same, and to express our gratitude to those who have again made these services possible for us.

"It affords me great pleasure to submit the following for consideration and action:

"Resolved, That our hearty thanks be accorded the Merchants' Exchange for the use of this assembly room; to the several speakers who have led the services and have spoken so impressively and so learnedly for our guidance; to the Brotherhood of St. Andrew for the arrangement and work to carry the meetings to such success; to Sherman, Clay & Co. for the use of the organ, and to all others who have contributed in any manner toward the maintenance of this very enjoyable series of Lenten services."

## A Good Influence

The half-hour services which have been held throughout the Lenten season at the Merchants' Exchange from 12:15 to 12:45 p. m. on all business days will be much missed by those who had the privilege of attending them.

They have been a strong influence for good in the community, and they were much needed.

They have given the busy man the opportunity and privilege of hearing most of the brightest men of the churches about the bay.

These speakers have used the short time allotted them to the best advantage, and in doing so they have learned the valuable lesson and practice of brevity.

For that is a great need in preaching, particularly in these days, when, with the average man, or woman either, attending church is usually a secondary matter to be engaged in if the day is not too inviting for an auto jaunt or other pastimes.

Thus, likewise, have some of our busy men once more discovered that the Church has a message of great interest to them.

Not a message of cant, of orthodoxy, or of subservience to form for the sake of regularity.

Or of aimless, inconclusive theorizing about methods and results.

But a strong, vigorous, manly message of morality and of high mindedness, as the only true and serviceable basis of successful, useful, contented living.

It would, for instance, have been well worth any man's while, young or old, to have heard the plea of one of the speakers for the strong, well-developed, well-ordered body, as the fit abiding place for the rational, healthy, conquering mind.

Or the demand of another that our civilization, instead of accepting the doctrine of the survival of the fittest as an inevitable law, should seek to make the weak strong and useful.

Each of these speakers has had something to say that was well worth hearing, the general fitness of the remarks being in their ready application to the perplexing problems and demoralizing conditions of business and of daily life.

Not one of these speakers has uttered a word against the acquiring of wealth.

Not one of them has urged apathy or carelessness in the business affairs of life.

But they have all spoken against some of the methods by which wealth is too often secured nowadays.

And, likewise, all have had a word to say about the responsibility for the right use of wealth.

Applied to our civic obligations there could be nothing more direct and forceful than the appeal that "San Francisco shall be a city wherein dwelleth righteousness."

Such gatherings are ever strong features for moral uplift in any community, and especially is such the case in San Francisco, where vice is now rampant and many of the defenders of virtue and morality seem to be timid and apologetic.

For that reason particularly is it regrettable that these fine services must be confined to so short a season.

They do a great deal of good and much praise is due to the Brotherhood of St. Andrew, the speakers and the Merchants' Exchange and all others who in any way contributed to their success.—Daily Commercial News.

Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blessed by small kindnesses.—F. W. Robertson.


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# The Church and Social Service

Edited by the REV. Cecil MARRACK, Chairman of the California Social Service Commission

## PROTECT THE NEWSBOYS

The accompanying illustrations give triking emphasis to the evils of a situa- on to which we called attention in our ıst issue. Nowhere amidst all the abuses ) which children are subjected in mod- rn city life is there another so flagrant s this midnight vending of papers. The ery hour at which the city dailies are istributed—at 2:00 and 3:00 a. m.—indi- ates the class of persons to whom they ıust be sold. The necessity for making ales at these unearthly hours drives the oys perforce into the red light districts f the town. Familiarity with vice in its owest forms works out its inevitable re- ult of degration, and little lives and ıearts are sacrificed on the altars of busi- ıess.

There is no occasion for permitting this uthless sacrifice. Public opinion has suc- :eeded in uplifting the standards so high hat in most regards our child labor laws ıre excellent. Though the press is self- shly indifferent to the welfare of the ıewsboys we must insist upon their pro- :ection.

## REFORM OF YOUNG CRIMINALS

The State Board of Charities and Corrections says: "The young man in prison for the first time requires a different treatment from the old hardened criminal. He has not in most cases had the proper preparation for earning a livelihood and the making of a good citizen. It is in many cases not too late to give him that training and preparation now. He should, therefore, be committed to a separate institution built and managed upon special lines. The place for him is not a prison, but a reform school of an advanced type, where he can be taught obedience and respect for law and authority, habits of industry, and a trade by which he can earn a livelihood, and such common school education as will fit him for citizenship. In addition to this, his bad habits are broken up, good habits implanted in their stead, upon a foundation of moral principle.

"This is not altogether theory. It has been tried in other States and there are to-day in this country twelve of such institutions under the name of 'reformatories.' Some of these have been in operation thirty years, and have been tested thoroughly. Experience of these shows that from 60 to 75 per cent of all committed to their charge prove to be good citizens when given their freedom. The other 25 to 40 per cent are mainly mental defectives, for whom there is no hope, and which, for the safety of society, should be segregated into a humane institution and kept there during life. To such reformatories are committed young men between the ages of 16 and 30 years who have never before been convicted of a felony, and who, in the opinion of the judge, are fit subjects for such a school. There are some within this age limit whom the judge should, in his discretion, send to State prison."

## THE NEED OF SOCIAL SERVICE

In pointing out the fact that the relief of individual need is not sufficient, a social service leader has this to say:

"Organized charity seeks, first of all, to renovate, educate, and elevate dependents, defectives, and delinquents to self-help and self-respect. Earnest and sympathetic people everywhere stand ready to give of their time, money, and activity for the uplift and betterment of these classes; but how can charity be of more than temporary benefit while this inhuman, disease-breeding, crime-creating environment exists and thwarts every well-directed effort? Conditions must be radically changed and new environment brought into existence before permanent results or lasting benefits will be insured. The parable of the Sower is here well exemplified."

## THE TRUTH ABOUT TRINITY'S TENEMENTS

At the request of the Vestry of Trinity Church an official inspection of the residence property owned by the Church has been made by the New York Charity Organization Society. The investigation which is being widely quoted throughout the country shows that conditions are far better than they have been painted—better indeed than in neighboring dwellings not owned by the church. This inspection, according to the New York Tribune, covered 334 houses, comprizing 810 apartments, and included all the houses owned by Trinity and used for dwelling-house purposes—that is, as tenement-buildings, two-family houses, or private houses, with or without shops, factories, or the like in the same building.

"According to the conditions disclosed in the inspections the compilers of the report have divided the houses into three classes. The first includes buildings in good condition throughout or with only minor defects; 62 per cent of the whole number examined belong to this class. The second class includes buildings with some or many defects, ranging from houses almost in the first class to those almost in the third class, 34 per cent of the whole. Only fourteen buildings, or 4 per cent of the whole, were placed in the third class. Of these one has since been demolished, one has been vacated, and improvements have been made in others."

Dr. Manning, the rector of Trinity, is quoted by the New York Evening Post as making this comment on the report:

"People have said that our houses were in bad repair, and have called them 'hotbeds of tuberculosis,' and the like. I think such criticism ought to be silenced by this report, which, in my opinion, shows that we are doing our best to make things better. I doubt whether 208 tenements chosen at random would

The boys waiting for their papers at Lotta's Fountain, Market and Kearny Streets at thirty minutes after midnight, Sunday morning, January 23, 1910
A cold and showery night. Some of the boys are cold; they are more or less wet.

Jackson Street between Kearny and Grant Avenue, at 2:20 a.m. Sunday, January 23.
One of these boys had just come out of a house of prostitution where he had been selling papers.

make such a good showing as ours. But the report is by no means final. We are going ahead with our work."

### THE SOCIAL EVIL

"The Living Church," reports the following recommendation relating to the "social evil" adopted at a session of the Federal Council of Churches in Chicago in which Dean Summer, of the Cathedral of St. Peter and St. Paul took a leading part:

"There are few save those who are directly interested as participants in the traffic in human virtue, or those who, on the other hand, are seriously engaged in the task of fighting this evil, who have any adequate knowledge of the widespread existence of the "social evil" in our cities or of the alertness and unscrupulous audacity with which its interests are promoted, or the frightful dangers to physical well-being and to public order which result from it. There is a growing recognition of the existence of a well defined traffic in women for immoral purposes, and religious and civic bodies are devoting an unceasing attention to the subject.

"The urgent duty of parents, and, as far as practicable, of teachers as well, is to make known to children the essential facts of physical life in so far as they relate to personal purity and the avoidance of vicious conduct. Much of the danger to which the youth of both sexes is exposed in our present situation is directly due to ignorance regarding the functions of life. . . .

"The conditions surrounding young women in department stores and factories need to be watched with unceasing regard to the interests of those thus employed. There must be an insistence upon a living wage, upon proper hours of employment, and, as far as possible, upon the avoidance of such excessive strain and weariness as are involved in the exploitation of bargain days and other periods of unnecessarily congested shopping. . . .

"The churches should become, as far as possible, social centers for the young people of their neighborhoods. It might well be the object of every church in Chicago either to become or to provide an open, hospitable, and desirable place of recreation and entertainment for the young men and women of the neighborhood. Youth requires relaxation and amusement, especially as a relief from the hard work to which a large number of the young people of our city are compelled to devote themselves through the day. If the right type of recreation centers are not available, something less desirable is sure to be found, and recreation too frequently takes the form of dissipation. . . ."

## Correspondence

### CHURCH HOME FOR CONSUMPTIVES

Philadelphia, March 21, 1910.

Editor Pacific Churchman,
West Berkeley, Cal.

Dear Sir:

In the March issue of the Pacific Churchman my attention was drawn to an editorial on a "Church Home for Consumptives." In the opening paragraph you make the statement that "St. Luke's Home for the treatment of tuberculosis at Phoenix, Ariz., is, as far as the writer knows, the only institution of the sort maintained by this Church."

We are glad to know of the good work that is being done by St. Luke's Sanitorium, but we can not yield to it the honor of being "the first institution of this sort maintained by the Church." In 1877, there was established in the city of Philadelphia, under the auspices of the Philadelphia Protestant Episcopal City Mission, the first institution in the United States for the care of consumptives, known as the House of Mercy, which was located at 411 Spruce street. This institution became so popular that within a few years it was greatly enlarged and removed to Chestnut Hill and is known to-day as the Home for Consumptives. It is beautifully situated. There are six large stone cottages, with every conceivable convenience for tuberculous patients. We have a resident physician, a staff of physicians composed of leading experts on tuberculosis, a matron who is a trained nurse, a chief nurse, a large staff of graduate nurses, and a school for nurses, which is composed of former tuberculous patients who have either been cured or in whom the disease has been sufficiently arrested to justify us in educating them in the profession of nursing.

The Home is for the accommodation of consumptives, regardless of sex, race, creed, condition, color or stage of the disease. The capacity of the Home is sixty patients, but we have a family of seventy-eight at the present writing, and have a waiting list long enough to fill the Home again. Although the work is conducted on the highest possible plane, and living expenses are higher than they have been for many years, by economical and judicious management we are able to give our patients the best of treatment at a cost of a fraction over Eight Dollars per capita, without one cent expense to the patients, who are generally too poor to pay. We are sending you under separate cover a report of our work, which I think you will find rather interesting.

Yours most sincerely,

H. Cresson McHenry.

## ERRATA

To the Editors of The Pacific Churchman:

In my letter of 2nd of March, 1910, to the Rev. Mr. Parsons on his proposed "Graded Representation," I said to that gentleman: "You seem to me to approach the subject with a false premise." Your printer has made me say: "You seem to me to approach the subject with false promise."

Again, I said: "A real representation of the laity is not necessarily a representative for each certain number of laymen." Your printer has made me say: "A real representation of the laity is not necessary a representative for each certain number of laymen."

I find in the Book of Job (6:25) the exclamation: "How forcible are right words!"

Very truly yours,

JOHN A. WRIGHT.

San Francisco, Nov. 16, 1910.

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## APRIL 1906-1910

Easter Day, 1906, was one of the brightest in the history of the Church in the City of San Francisco, not only were the number of communicants unusually large, but parishes were getting out of debt and many of the plans formed by the Bishop long before, seemed ripe to be carried into early execution. Two days after came the earthquake, then for three days the fire raged and in that space of time over five hundred millions of dollars worth of property was destroyed while later and careful estimates made the total of direct and indirect losses very nearly one billion dollars.

Of the twelve churches in the city, six were entirely destroyed, four of them being among the largest and most costly, all the others were more or less damaged. The Gibbs Pavilion at Saint Luke's Hospital was wrecked. The Maria Kip Orphanage so injured that it had to be practically rebuilt. The Seamen's Institute blotted out, while in San Mateo the stone church was ruined by the shock, the new building in process of erection for the Armitage Orphanage was wrecked as also the new building of the Church Divinity School and fifteen churches in other parts of the Diocese needed repairs to a greater or lesser extent. The entire loss of church property amounted to over seven hundred and fifty thousand dollars, and as by far the greater part was caused by the earthquake, only a small amount of insurance was recovered. As for the losses sustained by the members of our church, no one has ever attempted to compute them, but they ran up into the tens of millions.

On April 25th, just one week from the day of the earthquake, the Bishop of California received the first contributions of that Relief Fund, which stands unique among all other funds raised by the church. The first sum was $25 from a parish in his own diocese, three contributions from individual members and two from the daughter Diocese of Los Angeles. From that date, without intermission, for weeks and months the tide of help, prayer and sympathy flowed in from every part of the continent and the Isles of the Sea, with the final result shown in the report of the Treasurer of the Relief Fund published in this number. Contributions that ranged from twenty-five cents up to one hundred thousand dollars, amounting in all to $380,000, which with a gift of $50,000 from a church member in the East as a Memorial Fund, the income to be used for shepherding the unshepherded and the uplift of boy life in the city, made the grand total of outside help over $430,000. Add to this the gift by the Crocker family of the Cathedral site valued at over $300,000, the rebuilding of the Armitage Orphanage by Mr. Templeton and Miss Jennie Crocker as a memorial to their parents, at a cost of $150,000. The endowment of the Maria Kip Orphanage by one of our churchwomen with $100,000, a sum marvelously preserved from the fire; the rebuilding of Saint Matthews Church, San Mateo, by its own members without the aid of the Rebuilding Fund at a cost including furnishings of $70,000, these, with large sums given toward new churches and the acquiring of new sites, show over $650,000 given by the church people of the Diocese as evidence of their being incited to good works by the marvelous generosity shown to them in their hour of trial by the members of the Church at large.

Four years from the date of the earthquake sees St. John's Church and parish house completed, also St. Matthews, San Mateo, St. Luke's Church nearly finished, the new Mission House of the Good Samaritan in course of erection, the new site for the Church of the Advent acquired, the corner-stone of the Cathedral laid, the two Orphanages and the Seamen's Institute are equipped as never before, and while still feeling the effects of the disaster the Church is throbbing with life and hopefulness and striving to do her full share in spreading the Gospel of her Lord and Master.

JOHN A. EMERY.
Archdeacon and Asst. Treas.

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**William H. Crocker, Treasurer,**
in account with
**General Church Relief and Rebuilding Funds**

| | |
|---|---|
| To cash received from the Church at large for rebuilding purposes..... | $381,061.35 |
| To net interest over and above all expenses of printing, postage, etc. ..... | 4,565.46 |
| To Memorial Trust Fund.... | 50,000.00 |
| | $435,626.81 |

**Per Contra**

| | |
|---|---|
| By Clergy Relief Specials and Sustentation purposes ..... | $104,413.91 |
| By Rebuilding, repairs, temporary churches, institutions and new churches.... | 281,212.90 |
| By Memorial Trust Fund, invested ..... | 50,000.00 |
| | $435,626.81 |

As shown above, every dollar contributed to the Church in California by the Church at large has been expended, or is available for the purposes for which it was donated with the addition of $4,565.46 of interest earned by loans of cash balances. There have been no office or clerical expenses connected with the administration of the fund.

WILLIAM H. CROCKER,
Treasurer.

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A movement looking to the establishment of an American Hospital and Sanitarium has been started at Guadalajara, under the auspices of the Mexico Mission, and a building will be rented at once to inaugurate the work. What is planned is the purchase of a proper site and the gradual erection of the buildings necessary to the carrying out of the scheme, as funds for the work come in. Two of the clergy of this Church in Mexico—the Rev. A. L. Burleson and the Rev. William Watson—are the prime movers in this new departure.

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# The Church of St. John the Evangelist, San Francisco

On the second Sunday in Lent, Bishop Nichols consecrated the new church of St. John the Evangelist, the third house of worship for this third oldest of San Francisco parishes.

To-day half the population of the city is south of Sixteenth street, spilling over into San Mateo county and St. John's is almost a down town church. On November 22, 1857, when the first services were held in a rented building on First, now Julian avenue between Fifteenth and Sixteenth streets its relative location was different. All the mission of to-day was then the Mission Dolores, a suburb, with a daily "bus" service. The members of the first choir were city people and paid twenty-five cents each way for the privilege of being jolted over three miles of what is now Mission street on a plank road between the sand dunes and over the marshes to a neighborhood where a few houses were scattered among grain fields, vegetable gardens and cow pastures.

The First St. John's Church built in 1862

At the close of that first service the parish was somewhat informally organized. The lay reader in charge of the first services, Mr. John Crittenden, was later ordained to the deaconate remaining in charge for a year and a half. In the August of 1861, the Rev. T. W. Brotherton, D.D., began his rectorate of eleven years. Almost immediately upon his taking charge the lot at the northeast corner of Fifteenth and Valencia streets was purchased. The first St. John's was built here in the fall of 1862 and was consecrated in December, 1865. The Rev. Elias Berdsall succeeding as rector in 1872 and was followed in 1876 by the Rev. Alfred Todhunter, whose incumbency lasted until 1881, when he resigned and Doctor Spalding began his ministry of the unusual duration for a western parish of nineteen years. By this time an adjacent lot had been purchased on Valencia street, the church comfortably furnished and a rectory built. A parish hall was added to the equipment somewhat later.

Distressing deterrents to divine service during these days were the fumes from the acid works on the windward side of the church, catching the breath of the worshipers and provoking incessant coughing. Almost as annoying upon the other side was the close proximity of Woodward's Gardens, memorable to all early San Franciscans. The secular music discoursed by the band at first blended unfortunately with the rendition of the choir. The proprietor obligingly discontinued such melody when he realized the confusion it was causing, but found his menagerie less amenable, with the consequence that the lion's roar and the hyena's howl were often audible above the service and the sermon.

By the spring of 1888 the old church with a seating capacity of only three hundred was so obviously inadequate for the congregation that steps were taken for a new building. The site of the second and third churches was secured on Fifteenth street and Julian avenue. In 1890 and 1891 the parish was engaged in building not only the new St. John's, but also Holy Innocents Chapel on Fair Oaks street. The new church was opened with divine service September 13, 1891. With seating for nearly one thou-

St. John's Church as it appeared at the time of the Fire 1906.

sand persons it was ample for the da of the parish's greatest prosperit Architecturally it marked a departu from the traditions of the Weste Church, being distinctly Byzantine style. The interior was dignified a worshipful and the exterior, though i expanse of shingled sky surface pr voked the appellation of St. Rufus, had beauty all its own.

The expense of erecting it saddled th parish with a heavy mortgage indebte ness which came in time to frighte away newcomers and finally caused th breakdown of the devoted rector, D Spalding. In 1900 the Rev. L. C. Sa ford bravely undertook the depressed an indebted parish. Six years of self-den ing and stimulating labor had brought new feeling of cheer and a decrease c financial burdens when the catastrophe c April, 1906, left the parish with its lan but without a building and with jus enough insurance money to pay it long-standing indebtedness. A large pro portion of the parishioners were le homeless and the character of the missio permanently changed. But the old paris spirit was not broken. A temporar building, the "Shack" was soon put u within the ruins and there for three year the gradually reunited congregatio worshiped. In December of 1907, M Sanford resigned to become the Secretar

St. John's temporary building after the fire part of which was used for the building of St. Barnabas Mission

see page 14.

The interior view of St. John's Church, San Francisco

of the eighth Missionary District, and was succeeded in March of 1908 by the present rector, the Rev. E. H. Benson. The remarkable generosity of Eastern church people now made rebuilding possible. In March of 1909, the Shack was abandoned for the parish house for services and almost a year later the new church was consecrated, a copy in timber of a fifteenth century English parish church, St. Stephen's, Norwich.

Here, after so clean a sweeping away of landmarks that it is like beginning all over again, the parish is started upon its second half century of existence.

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By resolution of the vestry of Christ Church Cathedral, Lexington, Ky., the Easter offering was devoted entirely to the Missionary work of the Diocese.


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# Literature of the Day

**Orders and Unity.** Bishop Gore. O. P. Dutton & Co. New York. $1.35 net.

A book like this marks the immense advance in the grasp and presentment of the great questions touching the vital interests of the Church and humanity since the earlier decades of the Oxford Revival. Lux Mundi was a revelation to multitudes of unmarked processes of thought which had led some of the finest minds in the Church,—not to the conviction of new truths but to broader, saner conceptions of those which called old are for ever being born again in the hearts of faithful seekers." Bishop Gore was one of the most scholarly and distinguished of that remarkable group which made the world richer,—theology more reasonable and understandable. Twenty years ago he published "The Church and the Ministry" to establish the position "that the episcopate is the necessary and divinely given link of continuity and cohesion in the Church universal." Orders and Unity "is not a warmed-up hash of the content of that very able treatise, but the "product of fresh thought on the whole subject." Even where his readers differ from his conclusions, the majority will surely recognize the competency of a large mind, of a scholar well grounded in even the refinements of the critical scholarship of the day, and an earnest spirituality, anxious—intensely anxious for the spread of Christ's cause and therefore ready not merely to acknowledge but to be thankful for the Charismata wherever developed. We cannot attempt any analysis, and if we did the result would not be satisfactory, mainly because it is a book that demands careful, thoughtful reading, and one whose content cannot be assimilated from any review however extended. It is a scholarly, plain statement of the reasons for the existence of the Church as we see it, as we believe in it,—for her divine origin, for the continuity of her faith and organization, Up to the very hilt he proves her historical continuity, and shows how the irregularities which broke out here and there were of no long continuance and soon wore themselves out, even if like the Donatis schism they dragged on a century or so. Every clergyman who wants a clear, logical idea of his position in these days ought to study it. And it might be profitably studied also for example of the reasonable and above all Christian attitude towards those who differ from us whether inside what we recognize as the Church or elsewhere. We should encourage all men to be as definitely and consistently as possible, members not only of the Church of Christ in general, but also of the particular body to which in good conscience they belong. The Christianity from which nothing can grow is the Christianity which ignores the obligation of definite membership and a definite creed." Page 20. And with that expression of Bishop Gore's reasoned conclusions, the book may be safely and earnestly commended to those who are seeking the historical truth as it is, even if its clear sight dissolves preconceived and cherished convictions. H. H.

**The Person and Place of Jesus Christ.** The Congregational Union Lectures for 1909. P. T. Forsyth, M. A., D. D. Pilgrim. Chicago. $1.50

Another and forcible protest against the radical criticism of the day which seeks to relegate our Lord to the position of a merely human teacher of righteousness. The author's name and position guarantee his ability, but as we have said lately and say again, the strife of tongues, even on the orthodox side, is making it more and more difficult to see the wood because of the trees. H. H.

**Looking Upward Day by Dav.** Emily Hammond. E. P. Dutton & Co. New York.

Another daily text book, with selections chiefly from living writers, evident the product of wide and careful reading. Mindful of Mrs. Gamp's formula, we will not make comparisons, but be content with saying that the quotations are mainly of the kind we should have liked to gather up into a commonplace book of our own. H. H.

**Social Relationships in the Light of Christianity.** W. E. Chadwick, D.D., B.G.C. Longmans & Co. $1.50 net.

The author is a recognized authority on that phase of Socialism which adequately interpreted means, in these words of Bishop Gore, who has a felicitous way of putting things in the truest light: "The sanctification of common social life, laying down in clear terms the moral law of Christianity and pressing its fuller observance upon the conscience of Churchmen." This is quoted as a prelude to the first lecture, and together with a quotation from Bishop Westcott, may be taken as indicative of the purpose and scope of the work. "As Christians we are bound to study the Christian ideal of our personal relations, of our class relations, of our national relations, and then to determine the next step which we can take in relation to it." The lectures are on expansion of those positions, but always on closest relation to the teaching of our Lord and His attitude towards the social conditions of His day. Dr. Chadwick is vicar of a large Church in Northampton, the most radical town in England, and his book is full of wise counsels for the clergy in their varied relations to work and people. It is a very valuable work for laity and clergy, and we hope that it will be carefully read. H. H.

**Old Testment History and Literature.** Rev. B. H. Alford. Longmans. $1.50 net.

The author bases his claim for the usefulness of his book on the fact that he was forced to focus the light thrown from so many sides of late years "upon the truths revealed by the God of Israel." It is wonderful how much he has condensed into little more than 300 pages. Material whose origins would have to be sought for with much labour in many and ponderous books. But it is material that needs to be put into a form at once accessible and attractive to the general reader, who wants results and as a rule does not care very much for the process by which they are arrived at, if only he can be satisfied that satisfactory evidence is available for validation of conclusions. So far as it is possible in a book of this size, Mr. Alford is careful to do this, but it must not be assumed that he has said the last word. But he has woven various and varying narratives into something like a connected whole, and shown how the Hebrew mind developed with national growth, under the moulding force of circumstance and the educating discipline of the Almighty. It is too much the habit in these days to neglect the Old Testament, and there is a general failure to see in it the evolution of the purposes of God, and the dominating and distinct purpose of preparing the world for the Incarnation. The general reader of the old Testament who is nearly always casual in the extreme, may have his eyes opened to undreamed of things if he makes a study of this volume. For the clergy, it will make a capital text book for Bible classes, and may be of further service as an incentive to read and digest some at least of the more important modern critical literature of this generation. For they cannot overcome difficulties or satisfy enquiring minds either by calm indifference, or by futile efforts to stop the advancing tide of enquiry. H. H.

**A Journey Godward of a Servant of Jesus Christ.** Bishop Grafton. The Young Churchman Company. $2.50 net.

The "Servant" is the Bishop himself, and the rather bulky volume consists of his personal reminiscences, which are very interesting, and a record rather minute of his episcopate, also a very introspective analysis of his spiritual life. It seems to be getting the fashion for Bishops to anticipate their biographers, and perhaps it is prudent, considering all things; but if it is generally followed, there will be at least material enough for future historians of the American Church. It would more than savour of impertinence to criticise such a book as this, for that would amount to sitting in judgment on the actual life of a saintly, self-denying "Servant of Jesus Christ." H. H.

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**The Angelus. The Regina Coeli.** With a Few Short Notes, Explanatory and Historical. Longmans. Fourth Ave. and Twentieth Street, New York. 20 cents net. H. H.

**Beginning at Jerusalem.** J. T. Lacey, Ph. D. Gorham. New York.

This small book of 66 pages contains four sermons delivered in response to a general interest on the part of the Congregation in Christian Unity. They are really historical lectures, and good examples of what might be done by the clergy much more extensively than it is. H. H.

**The Historic Ministry and the Personal Christ.** C. L. Slattery, D. D. Longmans.

The substance of a lecture at Berkeley Divinity School and is a plea for unity. Dr. Slattery always says things worth hearing and says them well. H. H.

**The Incarnation.** G. S. Streatfield, M.A. Longmans. 40 cents.

Another example of condensed values. It is very learned, equally lucid, and therefore a good book for the plain man who wants to know. H. H.

**Bible for Home and School.** Colossians and Ephesians. G. A. Lex and S. T. D. Macmillian. 50 cents.

A very useful Commentary, well adapted for what it is intended for. It goes without saying that St. Paul is not easy to follow, and the analysis of each epistle in this book is therefore a great gain to the general reader. H. H.

**The Christian Year Kalendar.** The Church Kalendar Company, New York. 75 cents.

This is the well-known roller kalendar whose chief merit is its convenience for consultation in the vestry. As a frontispiece it has a full page reproduction in colors of Murillo's Virgin and Child, and there are about a hundred and thirty pages of reading-matter and advertisements preceded by an index. The contents will commend themselves or not commend themselves to the reader in accordance with his theological and ritualistic prepossessions. We wish to point out that there is no excuse for a "Church" publication calling for the use of violet hangings in Lent and Advent (though this is the habit of the Living Church Annual), and that the custom of including the three Sundays before Lent in the penumbra of that fast and draping the altar accordingly has nothing to recommend it. We should have thought that the ugliness of the violet hue alone would have precluded its inclusion among Church colors, had not both the history and the symbolism of purple already preempted the field.

---

Bishop Brent, who recently returned to the Philippines from a visit to Guam, has since made a visitation to the southern part of the District, touching at Zamboanga, Cebu, Iloilo, and other important towns. He spent March largely among the mountain missions in the Sagada and Bontoc Districts. During April he will be in Manilla. Early in May he expects to sail for Europe to attend the World Missionary Conference in Edinburgh in accordance with his appointment by the Board of Missions as a delegate. Between May 1st and July 1st letters on any necessary business should be addressed to him care Church House, London, England.


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The Lord Bishop of Salisbury has accepted the invitation to preach the sermon at the opening service of the General Convention in Cincinnati on Wednesday, October 5th. He is hoping that Mrs. Wordsworth will accompany him on his visit to America.

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